

A  
**Sober Answer**  
To the  
**Friendly Debate,**  
BETWIXT A  
**Conformist**  
AND A  
**Nonconformist.**

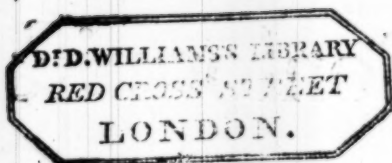
Written by way of Letter to the  
Author thereof.

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By *PHILAGATHUS.*

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*London, Printed in the Year, 1669.*





The Preface to the Author of the  
*Friendly Debates.*

SIR,

**A**Lthough my whole book be nothing else but a letter to your self, the Author of the *Friendly Debate* (so called) and of its continuation, whosoever you be, that were the Author or principall contriver, of those two bookes, (in case there were accessaries, of which I shall take no notice, nor am willing to regard the story of a *Triumph* that set their shoulders to that work) I say, though my whole answer be by way of Letter, yet I thought it convenient, to adde a much shorter *Epistle*, by way of *Preface*, as thinking Letter upon Letter, might be sometimes as necessary, as *Precept upon precept, line upon line, line upon line*, twice over; which are the Prophets words Isa. 28. 10.

Sir, it is fit that in the first place I should let you know what might, and did, induce me, to undertake the answer of your two bookes, at a time when I did not hear that any body else had done it, and particularly to assure you that I doe not know my selfe to have ever received the least injury from you in *deede*, or *word*, or *thought*, save as I am concerned in common with others (and as little as most men) in the reflections made upon. N. C. in your two Treaties, and therefore it may be easy for you to quiet your mind, from all suspicion, as if some old *grudge* had stirred me up to take

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revenge upon you, by meanes, and by occasion of your two *Debates*.

No Sir. *Hinc illa Lachrima*, from those two *Debates*, of yours, sprang all the *Greif*, and trouble which you have given me, who was perfectly in Charity with you till then, and had as great respects for you, as most men have, or can have, but since that time, I confess, I have bin angry with you, and do think I had *sin'd* if I had not been angry (for you know there is a command to be angry, though a caution not to sin in being so, *Be angry and sin not*) upon such provocation as you have given to that kind of *anger*, which is the daughter of holy *Zeale*, not of blind *Rage*: and Fury.

I doe not much doubt, but that when you have seen the face of your book in the glasse of my answer thereunto, which it may be you saw not before (For the eye seeth not it self) it will look a little ghastly upon you, Jer. 8. and may cause you to *smite upon your thigh* and say *what have I done*. But whither you will or no, I shall *obtrude* so much kindnesse upon you as to pray for you, as our Saviour did for those that crucified him Luke 23. 34. Saying *Father forgive them for they know not what they doe*, and as Stephen did, for those that stoned him, Acts 7. 60. who *knelt down and cryed, Lord lay not this sin to their Charge*.

Verily Sr. you have said and done you know not what in those two books, allthings consider'd; it had been better for you if you had bin sick in your bed when you were so employ'd then that out of your *serpents Root* should have come forth such a *Cockatrice*; and the fruit thereof should have been such a *fiery flying-serpent* as is your *Debate*, and the *Continuation* thereof.

Good God when thou withdrawest from man (*man that is vanity, yea altogether lighter then vanity* Ps. 62. 9.) whither will he not fall and sink even into deep mire  
where

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where there is no standing, into deep waters where the floods will over-flow him (as the phrase is Pf. 64. 2.)

It almost astonisheth me, that a man repured so *sober*, and *modest* as you have formerly been, should commit such *outrages*, as to call graver men then your self, all to naught, and they *Schollars*, and *Ministers* too, as well as your self, and one of them in great esteem when you were but a Child, not only in *Country* and *City*, but in the *Unversity* it self, one that was hastning to his grave in honour, but as you arrested him in the way, and crowned his hoary head with thornes, to which a crown of honor was due, as found in a way of righteounesse I mean as being a good and usefull man, in the main, though doubtlesse a man of like passions with other men, as was said of *Elijah*, and now compassed about with the infirmitys of a great old age, from which your self cannot reasonably expect to be exempted, if the dishonouring of the father or fathers, doe suffer you to live to it.

You have chosen severall *Representatives* for the N.C, of severall *perswasions*, one for the *Presbyterians*. viz. T. W. against whom you have couched an *Iliad* of railing in a nutshell, viz. that he is curious to speak absurdly, carefull to avoid all sober sence in the most serious arguments &c. another for the *Independents* viz. W. B, whom you have painted as black almost as *Beelzebub*, saying that he is the greatest *Impostor* that ere you knew in *Christian Religion*, besides twenty things more (for you have never done with them) others you have talked your pleasure of, that belong to other partys, and having disgraced one of the heads and *Cheistaines* of most partys, you hope thereby to bring disparagement upon all the rest, and that the *Logick* of all people will serve them to argue thus, that if men of so great note, amongst them, be guilty of such weaknesses, and mis-

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carriages, such are all, or most of the rest, yea those who are less popular, are objects of greater scorn then they.

Thus have you as it were in *Effigie* hung up each party of N. C. and made them a *spectacle to the world*, to *angells and to men* (1 Cor. 4. 9.) yet let me tell you that you have taken a very wrong *measure*; for admit that W. B. and. T. W. and others were as weak as you would make them (as it is well known they are not) it would not follow from thence, that men of lesse note then they, amongst those partys, must needs be guilty of as many or more weaknesses, since they are not always most able that are most popular, it being the manner of *fame* (as one saith) to carry up corks and feathers as rivers doe, but to let *solider things sink* to the bottom, and the body yea the Tail of parties as well as of Fishes, being sometimes as good as the head.

There is a *fallacious* and *slanderous Synecdoche* which hath spread it self over the face of the whole book whereby you affirm all or most N. C., to be such, & so bad as some few of them (and they not owned by the major part) are, which is as injurious a thing, as if the whole *Hierarchy*, and *conforming Clergy*, themselves be charged with all the *vices*, wantoness and *Debaucherys*, of *Choresters*. and *singing boyes*, or of *Apparitors*, and other puny officers, which are a kind of *Appendix* to the Ecclesiasticall body.

What law of *England* gives you leave to *reproach & slander* N. C, at your pleasure, because such (as if they were so many *outlawed* persons, and from under all protection) many, not they, as well as other men bring their *action of Defamation* against you, at least-wile may they not speake, or write, in their own Vindication or in the vindication of one another Sir I care not, like *David*, to goe to *numbring of the People*,  
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nor shall I adventure to say that in vilifying N. C. you have vilified one moiety of the Nation (as things now stand), but I am bold to affirm that *thousands*, and *tens of thousands* have fallen under your severe lash, some of them as *good* and *sober* men as live (& every other way considerable) whilst you have made it your businessse to bring all N. C. (a handfull excepted) into great contempt.

Sir had N. C. *sinn'd* to a very high degree, since the gracious *Act of Indemnity*, and you made it your only businessse, to have charged them with crimes, committed since then, I know not who could have replied to you, they must have born their shame: but for as much as the most of those things which you alledge against them (especially in your *Continuation*) bore date before that *Act* came out, and thereby now *buried* and *commanded to be buried* in *oblivion*, your Rehearfall of them is a great argument that you were to seek for new matter, that the N. C. have carried themselves well and peaceably since they attained their pardon, and as for what is pardoned, you know it ought to be so *overlookt*, as if it had never been committed.

Sir, though I say it, I needed the *Act of Oblivion* as little as most men did, considering how inoffensively I had carried my selfe towards them from whom it was to come, but when I remember how many thousand familys in *England* would be ruined but for that *Act*, at leastwise would have no *security* either for their *estates* or *lives*, and how the want thereof, would threaten more than any thing else, to put us all into blood again, and so bring an endlessse *odium* upon Rulers (for *quos metuant facile odiunt*; men cannot but hate those of whom they have a slavish fear) I say when I consider what the consequence of *disanulling* that *Act* would be, upon *high* and *low*, *rich* and

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*poore*, and how it would raze the foundation of all our peace, I cannot but think it was my duty to take you to task for your grosse and open violations, of so *solemn* and *sacred* a law and virtuall provoking of Magistrates to break it to pieces in their anger, as *Moses* did the Tables of stone, not bethinking your selfe how many persons & families of *Honour* as well as others you did extreemly dis-oblige by such kind of discourses, nor how hazardous your own case might be (as well as every bodys else) if things should come to a fresh dispute, which God forbid.

Either you did not hear, or you have forgotten a most excellent Sermon preached at *Whitehall* about *forgiving of one another* (I think whilst the *Act of Indemnity* was *in fieri* pressing it as strenuously as a thing could be pressed) by a Clergy man too great for me to name, whose wisdom guided him to foresee the vast necessity of such a *Forgivenesse* as he did then presse: and doubtless there is as much reason, *even of state*; now, for keeping that *Act* inviolable, as ever there was for making of it at the first. I had almost called that *Act* the *Chariot of the Sun*, that doth *brighten* and *clear* the whole Nation, but you *Phacton*-like got up into that *Chariot*, and made it your businesse to overthrow it, and wherein would that end, but in setting this part of the world on fire? for the attempting whereof you deserve to receive a notorious check, from an otherghesse hand then mine; If the wind from your *spleen*, be so great, as to cause an earthquake *all England over* (as it threatens to doe) it had need be taken into consideration.

I have already discovered three of my inducements unto the writing of this book, viz. your *shamefull* or *shamelesse* abusing of certain Reverend N. C. Ministers, your traducing and *slandering* of a great body of men,



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or the generallity of them, viz the N. C. viz. publick, & private, Ecclesiasticall & civill; your horrible violation of the *Act of Indemnity* and laying an axe to the root thereof, each of which had been a sufficient provocation to have answered your book.

But that's not all, you have in those books of yours (what in you lay) sowed the seeds of *Jealousy* betwixt our King and many of his good subjects, for so divers N. C. are (though N. C.) and have given greater proof and demonstration of it, then ever I could hear you your self have given.

Had a Councill of State, or a *Committee of Safety*, or any Republican powers taken some of them napping, whilst they were consulting together how to promote his Majesties *Restauration* (which some of them are well known to have done) their heads had sure enough gone after Mr. Love's, if the incensed Powers, could have found in their hearts to afford them so honorable a death, or else they should have ended their dayes like *Hamon*.

Where were you in danger to be a *Martyr* for the King? and have you the confidence to blast those, because N. C. who have ventured thier lives for him? But for the *Act of Indemnity*, what a Relation could I give of some mens *impudence*, who having in former times, transgressed against his Majesty, as far as any that did not fall into the unpardonable transgression (I mean that no such by the *Act of Oblivion*) that is, were no members of the High Court (as they call'd it) (and that perhaps onely because they were not invited to it) yet can and doe fill their pulpits with railing *accusations* against those that were alwayes loyall subjects to his Majesty and have so remained under all, viz. his and their sufferings.

Doe not some seem to take their pulpits for *Mount  
Ebal*

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*Ebal* and that there business here is to denounce, and thunder out *Curses* against N. C. though they themselves had wont formerly to cry *Curse you Meroz* curse him bitterly, and more I was about to say;

Sir I am well assured that a thorough conformist may have a disloyall heart, & aim at nothing but reward (as you speak) and that many a N. C. hath as much *loyalty*, & *Love* to our gracious Sovereign in his breast, as who hath most? Abuse not the world (as you have done) with an empty notion as if N. C. and *Traitors* were almost convertible termes, for neither is that true, nor is it true *vice-versa*. Why did you bring in a N. C. speaking *treason* to you in the very third page of your debate even saying *That the King is a Tyrant*?

N. C. in your book speaks nothing but as you speak in him & doe as it were *Εν τω σπυρίτι*, utter a voice through him, as doth an Evill spirit out of a man that is possessed, why doe you tell his Majesty *that the way to make N. C. doe as he would have them, is to forbid what he would have done, & the way to make them refuse any thing is to command it*? what is the design, and tendency of all such passages but to make his Majesty think as hardly of them as men can be thought of? and to excite Rulers to persecute them to the very death? I was about to say of your two books as Jacob of Simeon and Lévi, *they are brethren, instruments of cruelty are in their habitations, & in their self will they dig down a wall*, for those pioneres have been undermining that great wall of defence viz. the *Act of Indemnity*. I had almost added that if you your selfe had not sometimes leaned towards the N. C. and such as they, you had scarce ever attained to so much violence and fierceness against them (like that of *Amnon against Tamar*) remembering that *Act* saying *Apostatae sunt Maximi osores sui ordini*, *Revolters are commonly*

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*the fittest enemys to them from whom they have revolted.*

Who expected that you would have bin an open enemy to N. C. any more then that *Titus Vespasian* famous for the sweetness of his nature, would have been the Author of so great severities against the Jews, yours are against Christians, *fellow Country men, fellow scholars, fellow Ministers.*

A purpose of union & accomodation betwixt. C. and N. C. seemed to be as it were publishing, who thought that you, of all men would have stept in to have *forbidden the Banes* and to have shewed cause to the contrary: whilst some were pleading for them (or for many of them) that they might have some encouragement as being very worthy and peaceable men, and such as might be greatly usefull (as *Pilate* pleaded for the sparing of Christ, saying, he found no fault in him) you cry out as the Jewes of old against our Saviour, *Crucify them, crucify them.* You would make the world believe they are no friends to *Cæsar* that take their part, and I had almost said that you had rather that *Barabbases* should be released then they, I mean certain persons, who saying, as they were acquitted by the *Act of Indemnity* were not much better than he, (it may be abettors & countenancers of the late Kings death) and so far I hope I may speak out seeing I name no body (as you doe T. W. and W. B.) they forsooth, by virtue of a superficiall subscription became better men (according to the tome of your book) than those that were alwayes loyall, if I may allude to those words *Hos. 7. 1. When I would have healed Israel then the iniquity of Ephraim was discovered and the wickedness of Samaria.* I would say that when God seemed about to heal our breaches here in England then did the naughtiness of your heart and your great aversion to peace discover it self. Were the Philosophers stone attainable,

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nable, and had a Laborious Chymist who had made it his study many yeares, almost brought it to perfection, He that should come in on a sudden, and destroy his whole preparation, and frustrate all his tedious labours, together with expence of time, and mony, would not doe so ill an office as you have done, if by your ugly and undeserv'd Representation of N. C. you have broke the neck of all that good, that seemed to be coming towards them. So far as a man may gather from your book you would sooner promote a *Cassandrian* design, viz of union betwixt *Protestants*, and *Papists*, than that betwixt C. and N. C. for you instigate Rulers to much severity against N. C. but never against *Papists*, not that I desire you should have done the latter, for I had rather every body might be quiet that were disposed to be so, but onely from thence I observe to which of those two you seem to have the greatest hatred.

Sir it is against a Rule of Prudence, that I have some where met with, for me to write any thing of this nature, which rule is this, *when thou art the Anvill lye thou still*, but you have so much performed that which followeth in that proverb, viz. *when thou art the Hammer knock thy fill*. that I was not able to contain my self within the compass of that *first* Rule which was so good, because you have so much executed the *latter* which is very bad, whilst you have knockt so hard upon N. C., upon the *Act of Indemnity* and upon all overtures of peace and accommodation, I have not bin able to lye still.

Sir it was but a course complement to severall persons of great worth, whom the King in his wisdom hath thought fit to intrust with most considerable employments, to insinuate, as if men might justly be upbraided with such things as were done before the *Act of Oblivion*  
and

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and did never deserve to be loved or trusted more, upon accompt thereof, whereas his Majesty By the trust he hath reposed in diverse gentlemen, concerned as much as many that are now N. C. in the *Act of Indemnity*, hath declared to the world, that he hath as good and as confiding subjects, amongst those whom he hath pardoned (and thereby intimated to have sometimes been sinners) as amongst those righteous persons that (to their thinking) never needed either pardon or repentance. Excuse me Sir, if your oblique reflections (for so they are) upon most excellent and eminent persons, for the exposing of whom, you have made what way you durst, by teaching men to trample the *Act of Oblivion* under their feet, hath provoked me, to draw upon you, with the sword of my Pen, and to wound you more than otherwise I might have done. As you say in one place, *Let the King look to that, and get it expounded*, I could retaliate when you make nothing of the *Act of Indemnity*, and say, *Let such, and such, and such, look to that and consider how much they are beholding to you for it. Think of Solomons words. Eccles. 10. 8. Who so breaketh a hedge, a Serpent shall bite him.* No greater hedge or fence, as to temporalls, than the *Act* forementioned, having broken that, you have deserved to be beaten.

But Sir I have something else to say to you, which is higher than all the rest, and which if I convince you, of, I am perswaded you will thank me for writing against your two Books, and hereafter tell me it was the part of a freind, and that which I was injoyned to doe Lev. 19. 17. *Thou shalt not hate thy brother, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him*, and that it will cause you hereafter to write your self against those Books of yours.

Not to hold you any longer in suspence, the grand  
*Article*

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*Article* which I charge upon your two *Debates*, is, that in them I do find an exact method and platform laid down; whereby to compass and effect, the extirpation of Practicall Holiness, even from *Dan to Beershebah* from one end of the land to the other, far be it from me to think, that so to doe was *finis operantis the end of the Author*, but I am sure it is *finis Operis*, i. e. *the tendency of the work*, as I shall prove to you by diverse instances.

First Sir you have done your endeavour to bring the writings, I mean the *printed bookes*, of N. C. Ministers into perfect contempt, by which many of them *who are dead doe yet speak*. For who will not be afraid to read the writings of those men, out of whose workes, and the workes of so very many of them, and some of the most popular amongst them, so many odd passages are quoted, as you have collected within the compass of your two *Debates*, yea when men shall be told that the Generality of N. C. Ministers, *do scarce understand common sence, though they make as if they were full of the spirit* (as you say) and their *divinity* is meer systeme of Phrases, and ought to be called *Phrase Divinity*, yea when you trample upon the whole *assembly* its selfe, and carp at what they have written, who so shall take his information from you, will not thinke that the Bookes of N. C. are worth any mans reading? nay upon this occasion I call to mind that a grave Bookeseller told me not long since, that the *Rational Divines* (as some would have them called) had brought all our *Practicall Divines*, such as *Scudder, Culverwell, Rogers &c.* quite out of request, that now a dayes there was no enquiring after those kind of bookes. I am sure it is not for that they doe write or preach more *sence*, and *soul saving divinity* then did the persons forementioned, and such as they, had wont

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to preach and write, (for two many are fallen rather into a Romance way of preaching and writing Divinity, as if they meant to *Evangelize* Sr. *Philip Sydney*, and thought that all Divinity might well be planted within the Compasse of his *Arcadia*.) But their high pretensions to *Reason* above other men, and then your telling the people that others *use to wrest the sense of the holy Scriptures and to quote them impertinently*, as also that they *preach up a faith, which is no better then the faith of Devils*, that they are *Antinomians* &c. hath perhaps made multitudes of people, (who had rather take what you say upon trust then trouble themselves to examine it) to reject the authors forementioned, as weak, and frivolous, and to listen what new rational doctrine your selves are about to bring: Now by this, Religion is like to suffer greatly. For doubtless in former times true godlinesse was as much promoted by the plain, and practical writings of Mr. *Rogers*, Mr. *Perkins*, *Scudgers* daily walking with God, *Culverwel*, Dr. *Sibs*, Dr. *Preston*, and severall others as by any private way and means whatsoever, and so it might be again, if they were respected, and read as formerly. The strain of preaching in many places is well known to be less *practicall*, *earnest* and *searching*, but more *obscure* than it hath some times been. Many of the abler sort of Ministers, shoot over the peoples heads, and those that are weak shoot under their feet. And what shall those people doe that have neither a good preacher to hear, nor a good book to read? Every body cannot understand a *Theologicall Romance*, or reach the design of it. Sure I am, the writings which you have taught the world to set at naught, have been as great *seminaries* and *nurseries* of Religion, as most are in the world, and in them is much more *plainness*, *spirituality* and *seriousness* than in that way of writing which is now the *mode*.  
Again

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Again Sir, as you would not that N.C. which are naturally dead should preach to the People by their writings, so neither that they who are but civilly dead, should come in places, where there are any people to preach to (so much as five at a time on the week dayes) for in small villages, where can you find four or five persons that will on the week days leave their *Plonghs*, or *Dairys* to attend upon a good Sermon.

Nay *Pious*, *grave* and *able* Ministers were able by their profitable converse with their acquaintance, one, by one, to teach many, successively, if they might but live amongst a people that would admit of Converse. But you would have them thrust into *Corners*, where neither their *Urim*, nor their *Thummim*, were like to be taken notice of, or they be in a capacity to do good either by their doctrine or lives, to those that have ministers (as too many places have) unable to profit them either by the one, or the other. Nay that dolefull and useles solitude, you would have them give up themselves to, whilst Rulers are more compassionate than to compell them thereunto.

You have already taken away from the people good *bookes* (such as they were used to), *Good examples* viz. of those worthy Ministers whose conversation they were most addicted to follow, *good counsel*, and *good converse* from such Ministers, as many of them do most value, I say you have offered at taking those things away from them. After that you allow of no *preaching in the evidence and demonstration of the spirit and of power*, nor would have men pray if they may be able so to preach.

Again you would that no man should wait upon God for the assistance of his good spirit in prayer, any further than as to matter of *affections*, but not as to words or matter, whereas it is no whit to be doubted, but that  
Holy.



Holyness is, and may be much promoted by powerfull preaching, and by the use of, such both matter, and expressions in prayer as is or may be suggested to us by the Holy ghost.

You are very prone to deride men when they use the very words of the Holy Ghost in scripture, and to stop their mouths by telling them they *cant*, and *they are given to Phrases* Ex. gr. if men speake of Gods *shinings*, *withdrawings* &c. But as it is very probable that it Schollars did speake more Latine to one another, they would impart more learning each to other which the use of that learned tongue would put them in mind of; so scripturall expressions would possibly bring scripturall notions to mens minds, and therefore in going about to banish the language of *Canaan* you have done no service but great disservice to the State of Religion. Sir methinks you goe on destroying, and to destroy, *Piety*, and introduce *ungodliness*, as methodically, pertinently, and effectually, for such a purpose, as ever *Campanella* went to worke for the extirpating of *Protestantisme*, and setting of *Popey* throughout England, if the remander of what you have written, that way tending, be gathered up in short *Aphorismes*, and be put into the *Imperative mood*, it will appear to your self and others more clearly, that you have done so, and that no *Engineer* could have given more proper counsell, how to slight any fort, or strong hold, and how to levell it with the ground, than you have given, how true *Religion*, may be pluckt up root, and branch, and yet I take you to be no such enemy to *Religion* neither, as the untoward platform which you have laid for the Extirpation of it (*The God of this world* for the present *so blinding your eyes*) would seem to import.

One while you seem to cry out, *Bring Professors out*  
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of conceit with all their experiences, in, and of Religion, Teach them to distrust their spirituall senses, let them not think that they doe really see, or tast, or handle, what they seem to handle, taste, and see, but cause them to suspect that they walk but in a vaine shadow, that they are all the while in a dreame, that when they wake, they will find there was no such thing, as what they dreamt themselves to have experimented. Excellent counsell to make men *Scepticks in Religion* to cause them to doubt every thing, for if men cannot trust their senses, what shall they trust? If we may not beleieve that to be sweet, which to our pallat tastes like hony, but must doubt whither our Palates doe not abuse and impose upon us, we shall come at last to beleieve nothing at all.

Another of your directions is, *Downe with Religious conference, away with the Communication of Experiences*, whereby you seem to thinke, that men doe thereby but abuse one another, with their own *fancies & Conceits. Talke not of Religion but of something else.*

Suppose your counsell be taken, and Christians accordingly, shall bid adieu to all discourses about their Christian profession, and about heavenly things, will not men, and women quickly be *hardned through the deceitfullness of sin* (as the Apostle intimateth) will not the ignorant be un-instructed, the *unruly not warned*, the *feeble minded*, *un-comforted*, the *weak, un-supported*, which is contrary to the rule given 1.Th. 5. 14. Religion undiscoursed of, will be as it were out of sight, and there fore soon out of mind, as schollers doe quickly loose there latine tongue, or the faculty of speaking it, for want of using it, and talking to one another in that language, so it is to be feared, that Religion would soon be buried in silence, if they that make profession thereof, may not have leave to speak

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Speak of it, and the world will thinke we have a *Religion*, we are ashamed to own. You cannot but know Sir that Professors, dis-wonting themselves to religious discourse, so much as they have done of late yeares (whilst most of the talk hath bin about news) hath bin one great cause of the *decay of Religion*, and that the *good things*, which were in professors heretofore much more abundantly, are now *ready to Dye*, and yet you have gone about to discourage *Religions discourse*, by your deriding of it, and to make the world thinke, that it were better spared, then used.

Another Maxim that may be collected from your booke is this, *Let Mirth and Jollity be encouraged, say rather to seriousness than to mirth thou art madnes: and unto gravity & Solemnity then unto laughter what dost thou?* You are wiser then Solomon in what he saith Eccles. 2. 2.

You might have considered the temper of the age you live in, which is almost all froth, *Air, humor, Droll, Hudibras feathers*, yea a *lamode of France*, you might as well perswade men to drink more, who are drunk already, as perswade an age, to be more merry then it is, which is already almost *mad with mirth*, and as the proverb is, *ready to leap out of their skins*, men so abstenuous as Timothy was, should be exhorted to *drink a little wine for their stomachsake*. But the sons of *Bacchus* should not have one cup obruded upon them, who are prone of themselves, to take more than will doe them good. We have almost lost all the solemnity of Religion already, and would you have us to looke it quite?

You cry *what more Phrases still?* and give me leave to cry *what more Aphorismes still?* now comes another. *Let spirituall preaching be laught out of countenance*, let the world be what it is, *so thin, and Aery*, that no

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man can touch it with his most serious thoughts, no better course could be taken to exchange *Divinity* for *Philosophy*, *Christianity*, for *Ethnicisme*, our *Bibles*, and the precepts thereof, for *Seneca* and *Epictetus*, and to make men hereafter rather sober *Heathens*, then good *Christians*. Because *moral Honesty*, is a part of Religion, you so cry it up, as would make some men think, that all our Religion were nothing else, but *moral Honesty*, and that it did consist only, in living righteously, and soberly, but not godly in *Christ Jesus*.

Another of your Directions is, Let the *N. C.* be soundly jearea'd for keeping of dayes (as they call it) viz of Prayer, and fasting, of Humiliation, and of thanksgiving, make them ashamed of it, and report that the women who use to attend those exercises, are the worst wives and Mothers that are in the parishes where they live, even worse then they that frequent Play houses &c. Sir I think in my conscience, that training days are not more necessary to instruct young Souldiers in the use of their arms, and to keep their hands and their arms in ure against there be occasion for them, than days of Humiliation, and Thanksgiving (but especially the former) are for the instructing and exercising of Christians. Who are called the Souldiers of *Jesus Christ*. 2. Tim. 2. 3. In the use of their spirituall armour, that all may be fixt, and ready, and themselves well prepared, for whatsoever God hath for them, either to doe or suffer in this world.

The keeping of such days, is as necessary for the health of the souls of some Christians, as bleeding, or purging, spring and fall, or oftner, is for the health of some mens bodies; I keeping of the *Sabbaths* and performing the Religious duties of each day, which take up but a little time, are as it at were the constant diet of a Christians soul, but such days as you laugh at, are  
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as it were some thing extraordinary, and what the Lord *Verulam* tells us about *putting nature to it*, sometimes, or putting it upon extraordinaries, that is for the health of the Body, so some such thing in *Religion* is for our souls health. That little *warmth* and heat of true *Religion* which is still left in *England*, is owing (under God) to the frequent keeping of such days, as much as to any one thing. They are as it were the *Sluces* which keep out a flood of *Atheisme* and *lukewarmness*, and *Profaness*; from overflowing us. Take away those *Sluces* and a *deluge* of such things will quickly break in upon us.

Another *Aphorisme* is, *Let Men content themselves with the observation of Holy days*. (Doubtless you mean as they are ordinarily observed by them that spend but so much time at Church as reading of the Prayers do take up) *in stead of all other days*, or *in stead of keeping days*, such as the N. C. doe keep, viz of *Humiliation*, and *thanksgiving* (on the former of which days, they have praying and preaching all the day long &c.

Sir you seem to take great care that people should not be *righteous over much*, that the way to heaven may not seem *narrow*, nor the *Gate straight that leads thereunto*. You manage men in Religion with *Bit*, and *Bridle*; rather then with *Switch*, and *spur*, as if the nature of man were but too much addicted to *Religion*, and stood in need of some restraint to be put upon it. You gall N. C. by the figure *Synecdoche*, and with the same figure you ease your selves, in point of *Religion*, putting and keeping a holy hour for a Holy-day, and bearing the world in hand as if it were better to do so, then to *keepe a day* as N. C. keeps it. Sir I shall Stedfastly beleieve you, when I find that one hours sleep in the night time, will refresh me more, then seven, or eight, and render me more fit for business the next day,

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day, then if I had never awakt till morning. To mend the matter, you wish them if they please to instruct their Children and servants upon *Holy-days* &c. that is to instruct them when they are gone abroad, or when they *grudge* to be at home, and when it is a season that youth doth look for *recreation*, and cannot be content without it. Alas if there were no more Religion in *England*, than useth to be expressed upon *Holy-days*, *England* would be a great deal worse, and more prophane than it is, as *Innes of Courts* would be, if *Revels* were kept there every day in the year. Whilst you attempt to exchange solemn days of *Humiliation*; for mere *play-days*, Religion will never own that *that exchange* of yours is *no robbery*. You knew a better expedient for the advancement of *Religion*, if your heart had served you to prescribe it, viz that people should continue still to keep solemn days of *Humiliation* &c. but withall correspond with the Church (if they thought it lawfull) so far forth as to keep that hour of each *Holy-day* Religiously, and in publick service which by the Church is appointed for it.

Another maxim of yours is this. *Let it be asserted that it is lawfull to goe to plays. And that one of W. B. Sermons, is not so good as a play, for that it wants the Art, witt and fancy; that is made use of in plays, neither is it founded upon Historicall truths as many plays are, but is a mere fiction.*

Woe be to Religion, when *Sermons* are vilified, and *plays* justified; when *plays*, in many of which a great deal of vice is taught, and conveyed with pleasure into the minds of men, are prefer'd before *pious* and profitable *Sermons*, by advantage taken only against a *similitude* or two. The experiment might soon be tryed who are the best *proficients* in Religion, and of the best lives, they that attend *W. B's.* preaching, or they that frequent *Play-houses*.

I doe

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I doe not doubt but that a Play may be made as harmless, as are those Comedies which Children act at the time of their *breaking up*, but are they so generally? yea would not many Ipectators of Plays be disapointed, and hardly ever come again, if their youthfull fancies were not gratified with some amorous passages? If Churches were turned into *Play-houses*. Sermons put down, and *Plays* every where set up instead thereof, wee should quickly see what *Religion* wee should be of, worse, I suppose than that which is prescribed in the *Alcoran*.

Another of your *Aphorismes* is this, viz. *The people should be taught to suspect, all those impressions which are made upon them by the preaching of N. C., for say you, they stir your affections by melting tones, riming Sentences, kind smiles, sad looks, &c. They move you in Religion like meer puppets. p. 16. what they call your Desertings (or desertions) are but melancholy fits, they have brought you into. p. 48. and then your shinings and being recovered to comfort, and assurance, are meerly from the fancifull application of some scripture, &c. Now Sir if it be evident that for the same Reason that you impute the impressions made upon people by N. C., to meer little artifices, and Hocus pocus trickes, tones, looks, gestures &c. the impressions, made upon the people (if any use to be made) may be with as much colour of reason, imputed to the same, for that the C. also have their smiles; and their frowns, in the pulpit, their tones, and their pritty similitudes, their riming sentences, their affected phrases; to tell you one whilst I thinke of it, which lately came piping hot out of the Pulpit. The reason of Herod incubated by brutallity, caused him to cut off a head more worth than the world, to please a dancing Girl. Isai. 6. 8. you not coming behind any of the N. C. in those things, have by what you*

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have said given the people a ground of Mistrust, that what soever is wrought upon the either by N. C. or by your selves, or indeed by any part of men (for there is a *Smatch* of those things every where) is but a *Mechanicall* moving of them, as *Puppets in a play* are moved, and stir'd, how greatly that suspicion will weaken the hands of Religion, and indanger all to be taken for *Imposits* is easy for you to judge; only this I shall say a little to prevent it, *viz.* that it is evident that meer mimicalness and Theatricalness, abundance of Action and of Passion, will not serve your turn to cast men downe and to lift them up again because some of your Ministers, have gone that way to work and thereby have moved the people to nothing but *laughter*.

Another *Stratagem* you have, threatening to pull down the whole fabrick of Religion, that you may destroy the N. C. as *Sampson* did the house, that he might destroy the *Phillistins*, is this. You would have people that generally are; and are generally reputed to be, of as good lives as any sort of men (for so are the N. C. thought to be, take one with another) I say your maxim, and your advise is, that they should be blasted with the odious names of *Hypocrites*, and *Pharisees*, and they that are most forward, and frequent in exercises of Religion should be censured as most defective in morality, the worst wives, the worst Mothers, the worst Mistresses; as you speak &c. Thence will ungodly men inter, that all that which is called Religion, is meer *Hypocrisy*, and *imposture*, for if the N. C. being of so good lives as many of them are, be but *Hypocrites*, surely nobody is sincere, nor can the unblameableness of mens lives, ever warrant us to beleeve any man's sincerity, nor can any tree be known by its fruits, If N. C. be as the aples of *Sodom*, which look beautifully, but are mere dust within, then surely every body else is so that  
makes



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makes pretense to Religion for we have more reason to think so of many others then of them. Thus is the name of God, and of Religion, blasphemed, by your means.

Shall I rehearse it as a different *Stratagem*, and *distractive Maxim* of yours, or as a branch of the same which I did last mention. *Namely that you have said in effect, that N. C. of great Piety, Worth, and eminency should be represented to the world, as persons that have acted, and do act, out of meer worldly interest, and design, and accordingly have shifted; and do shift their principles, and practises, as may be most for their advantage.* (Like the hedgehog that shuts that part of him still that is towards the wind, and openeth that which is towards the sun.) You say that the Ministers who refused Bishopricks, and other dignities in your Church did not *Pause and deliberate about matters of Conscience, but of Interest and policy.* Yea you say the *Presbyterian Ministers are turned in part independents* p. 69. which say you is a great *Apostacy* from their principles. They have given over lay elders (say you) and crying out against *seperation, and forsaking of publick ordinances.* You speaking of Mr. N. and such as he, you say they have long since altered their mind, and reprobated their covenant p. 69. Now Sir what will the world think but this, viz that if no faith, or Conscience, no Constancy, or stedfastness be to be found, amongst such men as many of N. C. are, there is no such thing any where, if they that seem to be great *Sufferers*, (and indeed are so) be acted by meer interest, and Policy, much more they whose Principles, and Practises doe make for their worldly advantage, and consequently that all that which is called Religion and Conscience is but various Interest. This is all that Religion hath gotten by your violent consuming of those men, whose practise  
if

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if it do some what vary, from what it was formerly, it is not so much it may be as is the difference betwixt their *Circumstances*, then, and now. Who wondereth to see a traveller cast off his cloak when the sun shines extremely hot, though he kept it on before? Nay your Self have made an *Apology* for them, and suppose them to be many, who were sometimes N. C. in heart, and now are become yours *viz* C. p. 66. *It is like they were young say you, when they followed you, and may say as St. Paul, when I was a Child I spake as a Child, but when I became a man, I put away Childish things.*

Thus have you exposed Religion to great censure, by upbraiding N. C. with those very things, *viz* mutation of *Principles* and *practises*, which in C. you justify, and plead for, though your mutation be far greater, and more visible in the latter of the two.

Another of your *Maxims*, in order to destroying N. C. and eventually Religion, both under one is this, *find fault with the most true and important doctrines that N. C. doe or can at any times preach, be it the doctrine of the great love, and good will of Jesus Christ towards sinners.* If they preach that doctrine, you cry out that they doe tickle the people with a soft story of the great love of Christ, which you say your Ministers doth not, &c. p. 46. So you strike at the Gospell it self, that by meanes thereof you may wound N. C. under the fifth rib, and make as if the gospell it self were a Soft, and unhandsom Story, that the feet of those that bring it may be sure not to be taken for beautifull.

The last *Stratagem* of yours that I shall quote (not that I could) I say the last *Maxim* and advice you have given tending to the extirpation of true Religion, is this. *Let course be taken that the ejected N. C. Ministers, never be restored while their eyes are open, what service soever they might do, and how much soever they are*

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are and may be wanted, the Church being so full, as it is, and is in danger to be of *Ignorant, Illiterate, and scandalous Ministers, blind guides, that cause the blind,* together with them selves to fall into the *Ditch*. To prevent their being ever restored, or thought worthy so to be, you have represented them as most *weake, and worthles*s persons, yea *erronious, factious*, and what not, and least all that should not serve the turn, you have remembred against them the *severity* of some of their *principles, and practises*, before the *Act of Indemnity* came out, which not only *pardoned* those persons, but might conduce to heale those *distempers*, for there was an over flowing sweetness in it wherewith to sweeten the spirits of men, and such a virtue, as is found to be in powdered *Pearle*, which takes off the *acrimony* of any sowre juice that it is mixt withall, be it spirit of *Vitriol* it self.

You have said in effect rather let *God, and Religion,* and the *Church*, be extreamly dishonored, by putting broken *Mechannicks* into the Ministry, rather let the soules of thousands be starved for want of the *sincere milke of Gods word*, than the N. C. (who have now been out almost ten years) ever come in again, then wee call to them and say, come yee over to help us.

Now Sir by all that I have said, methinks I see you dealing with *Religion* as *Abraham* was about to deal with *Isaac*, who bound him, laid him upon the *Altar*, upon the wood, stretcht forth his hand, and took his knife to slay him Gen. 22. 9. And lither you have not done it by Gods command, as *Abraham* did, but quite against it, pardon me if I rise up to stay thy hand, wonder not if I venture all to keep *Religion* from being made one whole burnt offering by you. He that should dye in so good, and holy a quarrell, as is mine against you, for compassing *Religion* with your *Rams hornes* to make it fall  
like

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like the walls of *Jericho* (*I osh 6*) would in the sight of God, and good men, dye a *Martyr*. Therefore in this case it might become me to say as did *Qu. Esther*. Chap. 4. 16. *So will I go in unto the King which is not according to the law, and if I perish I perish, I never did preach one sermon upon that common text, Judg. 5. 23. viz. Curse you Meroz* nor am I disposed to curse any body, lest of all *the Rulers of my people*; but it will certainly procure no blessing from on high, if I shall be deserted in so good a cause, or rather if men shall refuse in this case to help the Lord against the mighty: for most evident it is, that I have written for, and not against the truth, that I have taken part with Religion, and the *Debater* against it.

I doubt not but my *moderation* may be more serviceable to Church and State, than that fiery and *investive-ness* wherewith the 2 *debates* are written, for such *dogged bites* as the *Debater* hath given the N. C. doe often procure nothing but a *Hydrostobrac*, a disease which causeth persons so bitten to dread and run from those cleer and christalline streames, which otherwise they could bath themselves in, I mean they set the People at a greater distance from compliance with their Governours.

Sir had you *debated* with N. C. in such a way as the great God is said to debate with men, viz. in measure *Isa. 27. 8. had you stated your rough wind in the day of the East wind* (If I may so allude) you might have received a milder answer, (though this is very mild between whiles) but verlii flesh and blood could not bear some of your expressions, so have you *threshed out the fitches with a threshing instrument, and turned a Cart wheel over the Cumin, instead of beating out the fitches with a staff and the Cumin with a rod* (as it is *Isa. 28.*)

You may think that I have sometimes taken you in-

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too severe a sence, as about the doctrine of *Experience*, of *christian conference*, intimating as if you had perfectly desired every thing of that nature, but Sir, I charge no more upon you but this, viz. that you have so spoken about those things, that most common readers, will think you have hung out a *flag of Defiance* against those excellent things, and so far as they regard your Judgment, are like for ever afterwards to think more meanly of them, whereas if you had so pleased, you could have spoken so much in commendation, and for the encouragement of, and *collecting experiences*, and using *Religious conference*, that no man should have had the least mistrust: as that noble Lord. who in his dying letter from sea, was pleased to say, *that Religion as it is stated in the scriptures is a most excellent thing, though some men doe dress it up in wofull disguises*. There the beginning of his sentence qualified and explained the end, and made it like *Vipers* given in *Treacle* which are of great use, whereas you gave your *vipers uncompounded* and by themselves.

Sir I must beg this favour, that whatsoever weaknesses shall be found in this book, may be charged only upon the Author, for I doe not know that I have put in one line, but what was my own, and I would be loth to wrong the N. C. so far, as to be thought to have given you their strength, and that with me their cause must either stand or fall, they having so many abler men to defend it, if I had never bin.

Your booke they say was *Vis unita*, and doubtless the stronger for that, some speake of three that joyned in it, but others of so many assistants you had as might denominate the booke *Legion*, there were so many in it. I have heard that *Collections* were making for your books (the *Continuation* esppecially which is full of reading) severall years together by those *bees*, who were

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to bring their *hony* (if it were honny) to the hives; or if wee compare your *Continuation* to a *Cheese* (of which there is much in it) it must go for a *Cheddar*, one made by an *assembly of Dairy folkes*, joyning their forces together, whereas mine, alas was but the *milk* of one poor *cow*, feeding but in short pasture, and in a winterly condition. But if your self had been alone in that work, with such a *Vatican* about you as I presume you have, it had been great oddes for me, whose Library was never very good, but worse then formerly, since part of it was *transubstantiated* of late years, and so few good books remaining, that I shall almost blush to let you see it.

Sir these things considered I may well conjure you, that if I must be replied to, you alone would do it, for it is not equall that you should have a second, and I have none. It was enough for such a stripling as *David* to encounter one *Giant* at a time (and you are taken by some for another *Goliath*.) No advantage must be taken by *Typographical* errors, which, living far from the presse, and seeing but little of the booke, before it was past being corrected, I could not prevent. Their may be *false Latine*, *false Greeck* and *false English* too in the printed booke, but I think there was none in the *Copy*, and that many others have the Charity to beleieve. The Lawyers say *mala Grammatica non vitiat chartam*. i. e. *false Latine doth not destroy a deed*: neither have misprintings so perverted my sence, but that it may be generally understood.

Sir you may if you please take notice of my *fairnesse* towards you in two things more than I have yet spoken of, one is, that since you seemed desirous to conceal your name, I have no where put the two parts of it together for every vulgar reader to spell it out, though possibly I have laid the parts of it at some distance as he  
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that wrote an *Epitaph* on J. L. appointed, in his case to be done, and for some such reason as he gave, who said, *a, Now lay John here, lay Lilburn hereabout, for if they chance to meet, they will full out.* I have taken you sometimes at odds with your self, and so thought fit to part you, since you could not agree.

But to be more serious with you, I have not addicted my self to pick any one quarrel, with any one of your other books which are in print, but only with your two *Debates*, though I have heard, that others have took great offence, at some passages in one or more of your other books.

If you ask me how I prove the two *Debates* to be written by you, I answer by the same argument where with you prove W. B. to be the Author of such, and such books, which his name was not put to, *viz.* because it is commonly said so, and himself had not *publickly dis-owned* it.

As for my taking the boldness to *reprove* you, it was but what you gave me leave to doe saying in the words of *Alcibiades*. *First hear me out, and then smite me if you please.* He was to be slain by a Lyon who refused to slay that son of the Prophet who said to him in the word, of the Lord smite me I pray thee, 1 King. 20. 35. Nay the Lord of that Prophet hath bid me smite you, Lev. 19. 17. *Thou shalt in any wise rebuke thy neigh bour &c.*

Sir I have a few things more to advertite you of in this Preface, and then I shall take my leave of you. One is that I had never seen the *reflections* which you had made upon J. G. put amongst your *errata*, till after the time that my Copy was out of my hand, and though it might come in to your *Errata Erratorum*, I am sure there is not one word of it, in the table of *Errata*, which is bound up with that *Continuation*, that I have by me, and (as I take it) I did see another of those books,

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books, that had no *Errata* at all annexed, Now where the case is so J. G. his name will suffer.

Sir if I had known of your *repentance* for the injury done to J. G. I had presently consented to your *pardon*, being so far from imputing faults, which are actually pardoned, (a practise too common with your self) that I dare not impure those faults to which a pardon is *but due*. Yet let me tell you Sir, your *contrition* may be suspected, because your *confession* is so *lame*, and you shift off the mistake upon the mis-pointing of J. G.'s words (as if a man could leap from *East* to *West*, if there were no *Hedges* and *Ditches* in his way) whereas the *Psalmes* of *David* and the *magnificat* were put at such a distance from each other, that had you not been in such a full career of passion, as could receive no stop, you must needs have seen that J. G. was not liable at that turn.

But now Sir your naming of J. G. gives me occasion to mind you, how much more *modest*, and tender of the reputations of men, I have been, then was your self, who have not mentioned so much as the *first Letter of any man's name*, whose ridiculous words, or practises I have reflected upon, but left the conscience of every guilty person, to apply it to himself, without exposing of any man to the contempt of others, by making an *Inscription* (as it were) over the head of his Cross, *viz.* that this is such a one, and such a one, and such a one who did, or said so and so, nay I shall be very tender how I let men know, who was intended by it, unless I be farther provoked thereunto.

I am not conscious to my self that I have written one disparaging line of the *Government* or *Governors*, of the *Church*, or *State*, (being well instructed that I ought not to *speak evill of Dignities*) only men of evill minds may wrest harmless expressions to the destruction of others, as some doe the *Scriptures* themselves to *their owne destruction*.

I have



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I have like an *Historian* related that N. C. have suffer'd, and at this day do suffer very hard things, in answer to your scoffing at their sufferings, as if they were but *fancied*, and *pretended*, but have not presumed to say that it was unjust (for who am I, that I should judge the law?) *There is one that judgeth*, and will judge, *even the Lord*, to whose judgement I leave it.

Sir I deceive my self if you are not beholding to me that by my *Fasces*, or meer *bundle of rods* I have prevented the *Secures*, or *axes* of other men from falling upon you, that by reproving you in a *still*, and *gentle voice*, I have anticipated others that would have come against you in a *whirl-wind*, and all in *thunder claps*; as I assure you I have done. Judging you to have bin *overtaken with a fault* (yea with many) I have *endeavoured to restore you with Spirit of meekness*, and rather to *set you in joynt again*, then to break all your bones so as others might have done, and as far as the nature of your provocations would bear, have given you cause to say, doe you *smite me it shall be a kindness*, *Pf. 41. 5.* *It shall be an oil that shall not break my head* yea my prayer shall be in your calamitys, whereby the Psalmest meaneth, that he was bound to pray for such reprovers in the day of their distress.

Sir I have not shot my arrows amongst the whole herd of Deer, as not caring who, or how many of them I wounded (as you have done amongst the N. C. as if you had designed to destroy the whole party) but I have singled you out from amongst the rest, as was *Achan* from amongst the rest of *Israel*, (*Josh. 7.*) and visited your notorious villefyings of a great and numerous party of men upon your self only, and very little upon any body else, though many

C

have

### *The Preface.*

have made themselves *accessary* to what you have written, by clapping their hands, and saying, *Alh, ah, so would they have it.* It is a hard case if he that hath abused thousands of men, washt *white as the snow in Salmon* by an *Act of Oblivion*, from several crimes which he chargerth them with, and those very good Subjects, should not singly, and by himself be laid open to *reproof* and censure for what he hath done. What Father would suffer one Child to beat another *black and blew*, yea almost to death, and that other not so much as to lift up a hand to defend himself? Yea would suffer one of his Children to beat *ten* of the rest, so as could not be borne, and those ten not to make the least resistance?

Sir, N. C's. have a part in *David, and an inheritance in the son of Jesse*, as well as you, for men have done crying, *to your Tents O Israel.*

Far be it from me to think, that you may write against an *Act of Indemnity*, and I not write for it, or against the violation of it. Let your own *reason* and *conscience* judge in the case. *Is thy Servant a dead Dog*, that when you come out against him and thousands more, with a *drawn sword*, (or words that are sharper than that) he may not so much as *bark* against you. He, and such as he, can but bark a little, (if that might keep you off) for you are as secure as the *Moon*; but you were in a capacity to *bite* the N. C. most *deadly*, and you have made use of it.

Sir, I find N. C. expecting *the clouds will return* upon them *after the rain*, that a new storm is coming, they hear the winds whistle, yea *roar* after the calm that they have had; they cryed *peace, peace*, a little while since, but now *destruction* seemeth to be *coming upon them*. Now Sir, if it shall come, will it not be imputed to the black and hideous representations which

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which you have made of them to their Rulers, who seemed before to have better thoughts of them; and if *that breach be upon your heads*, I would not be in your case, when G<sup>d</sup> shall visit you for it, for more than I will speak of. Shall hundreds of Families and of Congregations be undone by you, &c.

Sir, a Book that is altogether *serious*, in answer to one that is *merry* and *jocular*, will be rejected by many, like *new wine after men have drunk old*, of which they will say *the old was better*. I have therefore been forced (so far as my poor *genius* would serve me) to follow the footsteps of your *mirth* and *drollery*, and to pay you in your own coin, which possibly is warranted by that of *Solomon*, *Prov. 26. 2.* only there is this difference betwixt us, *viz.* that you have used your wit to abuse Holy things, as, *earnestness in prayer, preaching of the love of Christ to sinners, using of Scripture language, &c.* which I have not dared by any means to do, but have used those few *flashes* which I had, only against *prophaness, abusiveness, scurrility, lowly expressions*, (to use the Epithite you apply to W. B.) and such other passages, as ought to be rendered *odious* and *despicable*. For why, you have grossly fallen into the same fault which you condemn in the Author of *Nehushtan*, *viz.* an attempt, or tendency in your Book, to take away the *use* of things, because of the *abuse* thereof; as namely, the use of *Religious conference, collecting and communicating of experiences, &c.* because some manage those things but weakly; which they had better do as they can, than not do at all. When you have laugh at such things as those, possibly I have been *ironical* or *taresastical*, and they that do so should be rebuked cuttingly, (*ἀντιτινέειν*) Thence I hope I have not done amiss, in putting in those passages which some will call *jocular*, (part

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whereof are but a rehearſal of what ſome C's. have ſaid in their Pulpits, that they may hereafter be aſhamed of trifling in ſuch ſerious matters : ) but whatſoever ſome ſevere *Catoes*, and *Heraclituffes* may ſay to thoſe my *ſmiles*, I hope they will not *frown* upon the ſerious paſſages in my Book, ( which are far the greater part ) in which I have laboured to give no offence to Jew or Gentile, or to the Church of God, but to ſtand up for that which is pure and undefiled Religion in the ſight of God, and to promote the intereſt and concerns thereof, by oppoſing ſuch principles and *inſinuations* in the *Debate*, as to me did ſeem very deſtructive thereunto.

Who will offer to ſay, I have ill deſerved of the Church of *England* for ſo doing ? or that if ſhe did now ſuckle me with both her breasts, which ſhe never did, or did make as much of me as of her greateſt darlings, that I were worthy to be deprived of one of her breasts at leaſt, and to have leſs of her love, and care for time to come, for what I have written on the behalf of true Religion, though againſt a beloved ſon of her own, that had extreamly forgotten himſelf, and deſerved correction ; and if in ſuch caſes the rod muſt be ſpared, the Church cannot but foreſee that her Children will be ſpoiled. I have preached the Goſpel ſeveral years laſt paſt, ( I thank God for it ) but I have not half lived upon it : I have fed a flock, but the milk thereof hath not been half ſufficient for my indiſpenſable occaſions ; I have gone a warfare, but moſtly at my own charges, ( which I write not to extenuate either the goodneſs of God, or the clemency of men towards me : ) I have ſpent ſeveral hundreds of pounds of late years, more than my labours in the Miniſtry have brought in : who then can think me unworthy to be what I am, or to enjoy that ſmall pittance which

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I have, and do enjoy, ( less then some *Porters* do, or may earn, year by year, and yet my burthens have been great, and possibly not lighter than theirs ) because I have so written, as one that was more concerned for the Honour of Religion ( the Lord and Master of us all ) than for the honour of one, or some few the professed servants thereof, that lye in the bosome of the Church. Surely the Church will be no Sanctuary to them that wound Religion, nor let them take hold of her *as of the horns of an Altar*, nor will she lift up her hands against those who have opposed them that have lifted up their hands against the *power of Godliness* ( though we hope they did it ignorantly, or not considering what they did. ) If my *Ewe Lamb* must be Sacrificed upon so good an account as this, ( nay if it were my self ) *The will of the Lord be done.*

I think in my Conscience, that there are several *Theological Errors* in your Book called the *Debate*, and some material ones, which I have endeavoured to confute, and in confuting thereof, have asserted nothing contrary to the Doctrine of the Church of *England*, how am I then to blame ? Why may not any book be *Licensed*, in which there is nothing contrary to truth or good manners, or if there be *Circumstances* which render the *formal Licensing* of it not so *expedient*, yet why not its coming forth be *conniv'd* at, and the Author perfectly indemnified, if not somewhat countenanced, for taking part with truth against whomsoever ?

But whilst I speak of confuting Errors in another, I must take heed of leading others into an *Error* or two, which I fear lest this my answer may be the occasion of, if I do not prevent it. I have somewhere asserted and laboured to prove, that *Pilate* did really believe  
Christ

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Christ to have been the true *Messiah*: I now declare to the world, that I am willing to *retract* that assertion, and do hereby retract it: yet whereas I brought it to prove that one who hath no saving faith, may have a stedfast perswasion that God sent Jesus Christ into the world: that I think is plain enough from the instance of *Judas*, though that of *Pilate* fall to the ground.

For the prevention of one *Error* more, give me leave to tell you, that what I have written in p. 84. concerning severity, was not intended of any such thing practised by *Presbyterians* and *Independants*, in those dayes one against another (for whatsoever their principles were, I think they never drew blood one of another) but of the Penalties denounced against the *πνεύματα διαπορεύοντα* (if those may be construed as a Reverend Doctor not long since Englished or rendered them, viz. *the Spirits with the Liturgy*) the imposing of the *Covenant*, and of the *Negative Oath*, upon those that desired to be executed from both, of which you complain, p. 218, &c.

And now Sir, what work have I had to get this little piece into the world? I have had more trouble and vexation (as some Mothers have with their Children) in *bringing it forth*, than in all the time that I went with it: I found it very hard to get any *Midwife*, or else I had been sooner *delivered of it*, and you might have received your Answer some weeks earlier. I wonder not at what is spoken, *Rev. 12. 4.* viz. *that the Dragon stood before the Woman, to devour her Child as soon as it was born*, (meaning that the Heathen Roman Emperors successively waited to destroy the Church of Christ) but that such a stir should be made about so poor a business as this, such care taken to devour it, so soon as the Press was delivered of any part of it, that I much admire.

But

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But I think the stopping of it for a while, hath turned to a good account ; for in the *interim* divers persons of great *worth* and judgement, have had several sheets of it in their hands, that by them the Author might be informed, whether he had deserved to be interrupted or not ; and if not, the World might be given to understand, that the Author had demeaned himself *peaceably* and *modestly* ; and that to say his Answer should not pass, was to say, there should be no Answer at all to the *Friendly Debate*, which had greatly provoked once and again, and no body knows how many such Books may be intended.

Now for one sort of men to *accuse* and *abuse* their fellow Subjects, ( under protection of the same Laws with themselves ) and that from time to time, ( so as no body knows when they will have done ) and the persons so abused, to have no leave to vindicate themselves, though they had prepared to do it, without any *Reflection* upon the Government of *Church* or *State*, did, and doth seem, an unreasonable thing.

Thereupon this Book, which for a while was *wind-bound*, hath at length set sail, not without the strong gale of many earnest wishes, and longings of the *Debater*, and his Friends, (as they profess) that it might see the light ; and not without a *Probatum est* from several, that what they had seen of it was void of offence.

I have since found, that I was mistaken in what I have hinted in the beginning of my Book, *viz.* in thinking that the *Debate* could not be answer'd, as to all things, without the violation of some *Laws* that are now in being, which would necessitate men to give an answer but in part ; but upon second thoughts, I found that you had *condemned* nothing, that I was inclined to *justify* ; and *justified* nothing that I was disposed

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posed to *condemn*; but I could do both one, and the other, ( and I hope have done ) without making shipwreck of any one *Law*, that is now in being. Witness the account given of that *late Law* where-with you endeavour'd to choak N. C's. in the beginning of your *Friendly Debate*, of which *Law*, and the *contrivers* thereof, I have spoken no evil, and yet have *apologized* for them, ( all things considered ) who satisfie themselves with but a *passive obedience* thereunto.

Methinks I foresee, that this Book hath *scared* some men more than it will *hurt* them, and will *hurt* other men ( as they count hurting, but not I ) more than it hath *scared* them; some seemed to fear no answer could be given to the *Debater*, without a great deal of *Treason* and *Sedition*: To be sure they that think so, are *worse scared than hurt* by it; for he must have a faculty of bringing *quidlibet & quodlibet*, that can find either of those in this Book. Others again in their great Humility, did judge and give out, that the *Answer* would be *Non sence*, or very *weak* and *easie*, both for that the *Friendly Debate* was not capable of receiving any other Answer, and because the N. C's. ( or such as undertook it ) were not capable of giving any better Answer, if it might receive or admit of it: Knowing the compass of such Censurers, as well as they know ours, we have thought of their words, not without some *scorn*, and do presume they may find themselves more *hurt* ( if to be confuted be to be hurt ) by this *Answer*; than the greatness of their *pride* and *contemptuousness* did suffer them to fear. But what I said last doth not refer to your self, I will assure you Sir, but to some others that are *fly-blown* this hot weather.

The worst thing I have to say to you, Sir, is this,



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I am affraid a little time will discover, that the *Debate* first, and second part, have done a world of hurt, have helpt to raise a terrible storm upon Ministers, and others, *peaceable and faithfull in the Land*, who did before *sit under their Vines, none making them affraid*. If you live to see it, will it not even break your heart to think what you have done, and as *David* said to *Abiathar*, 1 Sam. 22. 22. *I have occasioned the death of all the persons of thy fathers house*; so possibly will your heart *smite* you, and cause you to say, I have occasioned so many N. C. to be silenced, so many exiled, so many excommunicated, so many imprisoned, *I have turned the still waters of the Nation into blood*, I have put all into uproar and confusion, when things were much composed before, to what they had been, *trading revived, murmuring ceased, fears and jealousies were laid aside*, London went up apace, things began to smile, after a time of *disfally* sad looks, but I reduced all in *antiquum chaos*, tempted a gracious King to *severity* against his very *nature*, and have kindled such a flame, as may possibly never be extinguished. If ever the thoughts of this do comfort you upon a death-bed, I am much deceived. Yet thus far I could extenuate your crime, I am perswaded that you had never been carried about with so *rapid a motion*, as you have been, but for your *intelligentia*, or *forma assistantes*, (what shall I call them) which perhaps were more *sanguine* and *aiery*, more *choleric* also and *passionate* than your self.

I beseech you Sir accept of the kindness I have offer'd you, *viz.* to let you know what passages in your Book were and are lookt upon by a great many people, to be very *unsound*, and *unsavoury*, yea *prophane* and *impious*, yea and bent against *Religion*;

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that if they took you in a sence which you never intended, you may farther *explain* your self hereafter, and in so doing, vindicate both your *self* and the *truth*, and put a due *respect* and *lustre* upon those Holy things, which you in your Book have been thought to *villifie* and *contemn*, and will lie under extream censure till it be done.

Again Sir, I have told you what it is that sober N. C's. do hold, and what they do not hold, *ubi heret aqua*, what it is that sticks with them, what are the true reasons of their doing as they do, and as one that hath reason to understand their affairs better than your self, have rectified several mistakes of yours concerning them, and have shewed you how it may be done, if you desire to be any thing of a *repairer of their breaches*, and a *restorer of paths for them to dwell in*. I have given you the way *Lardo Controversia*, betwixt the C. and the N. C. and shewed you where the *Nodus Quæstionis* was, that you might perfectly know their malady and *disease*, and then (they say) *it is half cured*.

I have also endeavoured to be to you as the *Gallicinium*, or *crowing of the Cock* was to *Simon Peter*, viz. a remembrancer of his sin, and a call to Repentance; for upon that *he went out and wept bitterly*. Truly Sir, you have made great work for Repentance in your two Books, and could I make you weep for sorrow that you had so done, I should even weep for joy that I had so done; for *godly sorrow worketh repentance never more to be repented of*.

Sir, if you and I do not part good friends, after all that hath passed between us, the fault shall not be mine; *Solomon* hath given me good hopes we shall, by that saying of his *Prov. 12. 8. Rebuke a wise man and*

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and he will love thee ; give instruction to a wise man,  
and he will be yet wiser.

Sir, it is thought by many, that you were not wise in writing of the *Friendly Debate*, nay by divers of your own Judgement, that it had been your wisdom to have left out several things therein contained, and that here and there you are mistaken, and have *overlast* ; though take one thing with another, and they do greatly magnifie both the Book, and the Author, which is more *candour* than some other men have found, from some people whose humour it is to reject a hundred good things, for the sake of one or two passages, that are not so pleasing to them ; like those that have *Antipathies* to this or that sort of meat, who will rise from the Table if there be forty dishes they love, for the sake of that one dish to which they have a natural *Antipathy*.

But I can easily consent to it, that you may be a wise man in the main, though transported by *interest*, *passion*, or *bad counsell*, to write as you do, ( for no man is wise at all times ; ) nay I have a great desire to *constrain* my self to think, that you may possibly be wise in *Solomons* sence, who saith, *Prov. 9. 10. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding* Rather than I will think otherwise of you, I will fortifie my charity by calling to mind, what *Noah*, what *Lot*, what *David*, what *Simon Peter* did, ( whom yet we know to have had the root of the matter in them, at what time they did such things ; ) yea how *Aaron* upon a particular surprize, made a *Golden Calf*, and promoted the *Idolatri* of the people, who yet is called *the Saint of the Lord* ; nay were it possible for me so to do, I had rather consent with him that hath affirmed in print, that *contradictory Propositions may be both true at the same time,*

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than say to you as *Peter* did to *Simon Magus*, and in the same sence, *I perceive that thou art in the gall of bitterness, and in the bond of iniquity, ( Acts 8. 23. )* Nay Sir, I have not only *charity*, but a great deal of *love* for you, which would cause me to be over-joy'd should I see your rising again by *Repentance*, and to triumph in you, as did the Father of the returning *Prodigal*, in that his son, saying, ( only with the change of the name or compellation ) *this our brother was lost, but is found; was dead, and is alive again.*

Use me as you please, for what I have writen, only so write the next time, as to repair the injuries which you have done to *truth* and *holiness*, and that you may no more endanger your *Readers* to split upon *Scylla*, whilst you warn them only of *Charibdis*, and drive them into one extream, by cautioning them only against another; and doubt not, but I can now more *sincerely*, and shall then more abundantly subscribe my self, Sir,

*Tours in what I may truly serve you,*

PHILOGATHUS.

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ERRATA.

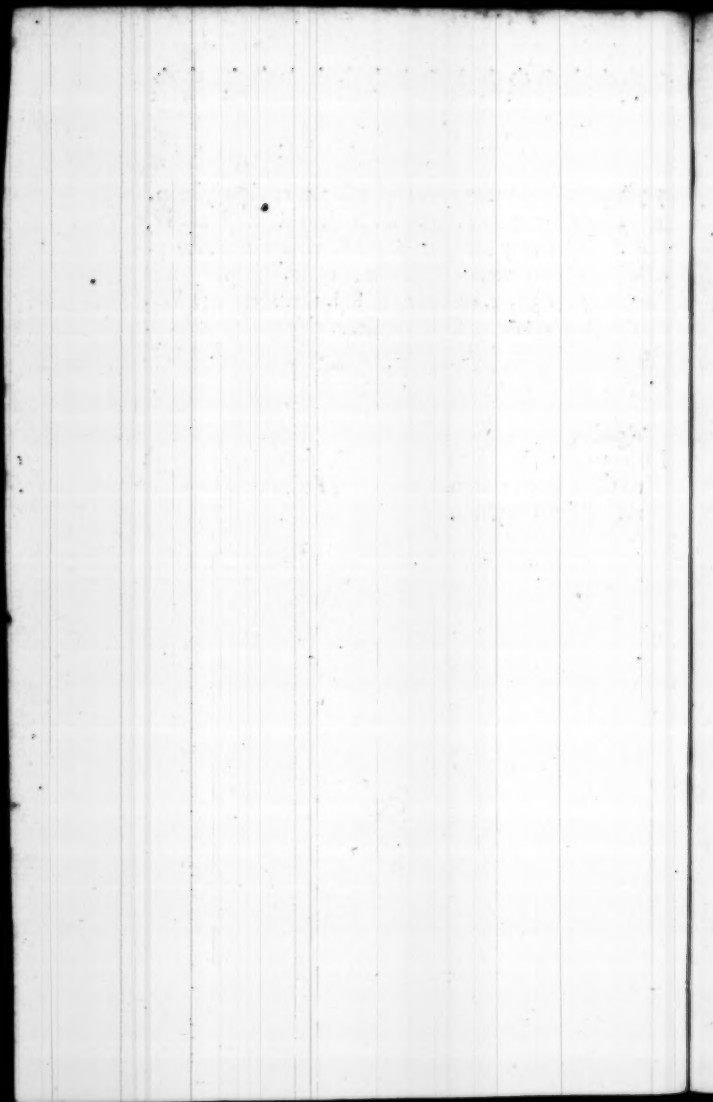
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**P**Age 2. l. 7. read *strive*, p. 4. l. 22. r. *How*, p. 4. l. 23. r. *five miles*, p. 7. l. 24. r. *punire*, p. 9. l. 31. r. *inwardly by grace, as well as outwardly by, &c.* p. 10. r. *Isa.* 53. and dele 1. p. 10. l. 35. r. *imprudence*, p. 14. r. *to make*, p. 17. l. 2. r. *Pistaco*, p. 19. r. *solitaria*, p. 22. l. 14. r. *specious*, p. 28. l. 15. r. *discontents*, p. 43. l. 23. r. But *Jerusalem which is above*, p. 44. l. 27. r. *confute* St. Paul, p. 44. l. 32. r. *Systeme*, p. 46. l. 28. dele *that*, p. 47. l. 35. r. *on such*, p. 50. l. 21. r. *raw Sallads*, p. 55. l. 26. put *that is every of the N. C.* into a parenthesis, p. 58. l. 19. r. *bene*, p. 68. l. 25. r. *formosum*, p. 74. l. 26. r. *produced*, p. 75. l. 32. r. *desertions*, p. 77. l. 1. r. *the instead of your*, p. 83. l. 22. dele *to*, p. 86. l. 28. r. *bene*, p. 88. l. 26. r. *οκαλις*, p. 88. l. 26. r. *Pibiriasis*, p. 90. l. 32. r. *discrevi*, p. 98. l. 12. r. *James Nalton*, p. 98. l. 12. r. *two Jeremiahs*, p. 116. l. 12. r. *Sponsors*, p. 117. l. 11. r. *you*, p. 120. l. 34. r. *afficiunt*, p. 122. l. 28. r. *pervverting*, p. 123. l. 24. r. *scolding*, p. 124. l. 34. r. *whereas*, p. 126. l. 27. r. *mentiris*, p. 130. l. 2. r. *their* instead of *his*, p. 140. l. 3. r. *or to their*, p. 151. from l. 8. to l. 18. put all about St. Patrick into a parenthesis, p. 151. l. 17. r. *talking of Gods deserting*, and put the comma at *deserting*, p. 151. l. 18. r. *you*, p. 152. l. 5. r. *do reverence*, p. 152. l. 10. r. *Liturgy*, p. 152. l. 17. r. *prepenfe*, p. 153. l. 7. r. *honour their memory*, p. 159. l. 2. r. *their mannah*, p. 159. l. 24. r. *notional*, p. 162. l. 18. r. *Christians*, l. 24. r. *as you*, p. 163. l. 17. r. *a Lamb might wade*, p. 166. l. 12. r. *love wish sin*, p. 168. l.

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 r. *scriptorio, non gladiatorio*.

ERRATA









## An Answer to the *Two Friendly Debates*, betwixt C. and N. C.

S I R,

**I**T is now *April 21, ---69*, that I have first set Pen to Paper, to make some Reflections upon a Book of yours, entituled, *A Friendly Debate, &c.* because, till now, I have expected that it would receive a just and full Answer from some other person of far greater Abilities, Advantages, and Leisure, than my self; which probably had been done, but for the same reason that it is said, *Ishbosheth could not answer Abner a word again, viz. because he feared him;* not for the merits of his Cause, but the greatness of his Power, which he thought was able to crush him. Thence, I suppose, it was, that your Book hath gone about defying the N. C. as *Goliath* of *Gath* did the Armies of *Israel*, which fled from him; and why, but because they saw his stature so much above their own? Such a Helmet of Brass upon his head, such a weighty Spear in his hand, and such other Armour wherewith to offend them, and defend himself, as was not to be found amongst all of them, who were as so many naked men in comparison of him, and might therefore dread that threatning of his against *David*, viz. That he would give his flesh to the fowls of the air, and to the

*beasts of the field*, v. 44. In plain English, *Sir*, because you have so formidable a Second, as Publick Authority, to back and countenance you in what you write, and to be a terror to your Adversary, as to an evil-doer: For being such, therefore, I presume it is, that you have not been encountred all this while. For it is *impar congressus*, to stir with such, and in such, rather cowardly insulting, than true courage, to challenge them the field, who upon such accounts are no whit their Match.

He that answereth your Book, must undergo the *Ordeale*, and chuse his way among hot Coulters and Plow-shares, ( and that you knew full well ) for that it so much abounds with *Noli me tangere*, things that are dangerous to make any reply to: so that you come upon us as the *Philistines* did upon *Sampson*, Judg. 16. 12. viz. when he was bound with new ropes: and judg you your self, if that be fair play. It might serve for a satisfactory Answer to the Book, only to tell you, (as we truly can) That you have therein put those things to us, and upon us, which cannot be answered, but at our great peril; and have provoked us to speak, where the Law hath bid us hold our peace: and what answer we shall give you more than that, will be *ex abundanti*, I mean, more than you can justly challenge or demand. It is not for us to say, *Tolle legem*; but if we might say so, we would add, *Et fiat Certamen*. If the Law could stand *Neuter*, we should cheerfully enter the Lists with you, in hopes of good success.

But, as the case stands, I find no man, besides my self, so imprudent and desperate, as to meddle with you, which they look upon as a kind of *kicking against the pricks*: and thereupon I have been forced ( as one impatient any longer to hear your unanswered Defiances )

ances ) to come out againſt you , though but with a *ſling and a few pebble-ſtones* ; and though I am ſenſible it is much too late, ( as it might be to quench a Fire that had been many Months a burning ) and though I am very conſcious, that I am leſs fit to undertake you, than are many ſcores of my Brethren, and may give you the advantage of being encountred by one of the weakeſt Adverſaries that your Book hath met with ; I ſay your Book, Sir, not your Self : for, though I am profeſſedly no Friend to it, yet I am no Enemy to you, but a true reverencer of what is worthy in you, ( if you be the Perſon you are taken for ) and one that hopeth, what was ſaid of one of *Erasmus* his Books, viz. That *there was more Religion in the Book, than in the Author* ; may be inverted as to your ſelf, &c. that it may be ſaid, There is more Religion in the Author, than in that Book, called the *Friendly Debate*, &c. For verily I am deceived, if the Book its ſelf doth not here and there favour of an angry, virulent, and profaniſh ſpirit, ( as I may ſhow you hereafter ) deſerving ſome ſuch check as Chriſt gave to *Peter*, ( *Matt. 16 23.* ) when he ſaid, *Get thee behind me Satan; for thou favour'eſt not the things which be of God, but thoſe that be of men.* Yet in ſo ſpeaking, I do no more condemn your ſtate, than Chriſt did *Peter's*; but verily ſometimes you are under ſtrange transports, and make me to think of what I heard one ſay of *Jonah*, viz. *That he was a ſtrange man of a good man.* I ſhall reach particulars ſoon enough.

Being about to animadvert upon your Book, I care not if I begin with your Title, viz. *A Friendly Debate*; which is ſo unfuitable to the Book its ſelf, that of it may be ſaid, as was once of an unfuitable Preface, viz. That it might lawfully be matched with ſuch a Book, for that it was nothing a-kin ; unleſs you will

argue *a conjugatis*, and tell us, that the word *Friend* is by Christ applyed to *Judas*, Matt. 26. 50. I know not why you should call your Debate *Friendly*; for verily, in that Book of yours, you have betrayed the persons with whom you pretend to a *Friendly Debate*, to the scorn of their *Friends* (as much as in you lay) and to the rage of their *Enemies*. *Is this the kindness to your Friend?* as he said to *Hushai*. 2 Sam. 16. 17. If he with whom you profess so friendly to debate, should put some such question to you, as Christ did to *Peter*, John 21. 16. *Simon, lovest thou me?* You could not have the confidence, upon the score of that Book of yours, to appeal to him, and to say, *Thou knowest I love thee*. You make me think of the *Italian Proverb*, *God keep us from our Friends, and we will labour to keep our selves from our Enemies*. Or rather, of *Psalm*. 55. 12. *It was not an enemy that reproached me, for then I could have borne it; neither was it he that hated me, that did magnifie himself against me, then I could have bid my self from him*: meaning, it is one that did profess friendship to him, &c. To call them *Friends* whom we betray, what is it but to betray them with a kiss?

And now we skip to the second page; Now, are you a *Friend* to those whom you cannot endure to see within five miles of you? Your words are, *What Law of Christ is there that requires him* (they know who you mean) *to live in London, or at least within miles of it?* Sir, Here I must not spare you, for that seemeth to be a very ill-natured passage, (as from you) and full of deadly poyson. Thereto I answer: If Magistrates please to be less severe in executing some of their Laws, than in making them, What Law of Christ forbids men to take the benefit of their Clemency? or, why should your eye be evil, because the Magistrates eye is good? They that have power, could compel

pel them to depart, if they were enclined to do it; and confident I am, they would make no forcible resistance, if they could.

Sir, Do you know what it is to have a Wife and a great many young Children, and nothing wherewithal to maintain them; and this, for men that have lived in very good fashion, and had the same education with your self? Now, Sir, let me tell you, (for it may be you know it not) that is the case of several Ministers whom you would have to go, unforcedly, into exile five miles from any City or Corporation. Some, it may be, have not wherewithall to bear the charge of one remove: but the worst is, when they are out of sight, and out of work, they shall be out of mind; and in an obscure Village, they and theirs may starve without a Miracle to provide for them, which neither you nor they expect. This (I presume) was unknown to the Contrivers of that Law, at what time they were contriving it, (or to several of them) and their being since informed and assured thereof, may be one reason why that Law hath not been so generally executed, as some other Laws have been. But now you know it, good Sir, tell me, Do you think that they and theirs have really deserved to be starved, and for the Offence therein specified, *viz.* their dissatisfaction as unto taking that Oath, *in ipsis terminis*? Let the same sense, as hath often been given of that Oath, even by several Judges, be put into other words, such as they better understand, and which will amount to as great a security for the peace of Church and State; or let them word an Oath themselves, as full as can be desired for the purpose aforesaid; I dare engage, that most of them (it may be all) shall take it. And if so, it cannot be pretended, that their averments unto giving assurance of their peaceable behaviour,

our, is the reason why they ought to be banished, yea, and starved; or rather, to banish and starve themselves; which you can hardly demonstrate is a duty incumbent upon any man to do. I do not find that Christ left Nazareth, till *they rose up and thrust him out of the City*, Luk. 4. 29. Or that Paul and Silas went into the inner Prison, till *they were thrust into it*. If you have read of a Senator that was condemned to be starved to death, who stole a little succour from his Daughter's breasts, then a Nurse, to keep himself alive, you would hardly say, that he did sin in so doing, especially if his crime had been no more but this, viz. That he could not take such an Oath *in terminis*, the declared sense and substance whereof, he was willing, for the Magistrate's satisfaction, to take in other, and (as to him) plainer words? Now admit that not only he, but also his innocent Wife and Children, (and what alas had those poor Sheep done?) must have perished through hunger and nakedness, together with himself, for no other cause than that before-mentioned, had not the case been yet more hard, and he as innocent in taking the forbidden Milk, as Jonathan was in tasting a little forbidden Honey to keep himself alive?

I do not find that our blessed Saviour, as patient and meek as he was, was the inflicter of his own sufferings: He did not crucifie himself, nor did he scourge himself. Acts 2. 23. *Him ye have taken, and by wicked hands have crucified and slain*, said Peter to the Jews. Why then should it be expected, that men, of their own accord, should go into exile, without any compulsion so to do, when their circumstances are such, that it would be to the ruin of them and theirs?

But methinks I hear you say, Let poor men stay in  
and

and about Cities and Corporations; that they and theirs may be kept alive, ( for every thing would live, and it is pity to starve them ) but let rich men, upon whose necks the yoke of this Law would not lye so heavy, who have wherewithal to live any where without the help of others, let them keep their distance, and thereby testifie their obedience.

I confess they may better do it than poor men; but where are those rich ejected Ministers to be found? How few of them are they? How little would it signifie, for one of a hundred to go into banishment, when the other Ninety nine did stay behind? It would be a great affliction to a Minister, to keep always at five miles distance from any City or Corporation, both for want of society, ( which to Scholars and conversable men, is, as it were, the life of their lives ) as also, for want of an opportunity to do good, in places where few inhabit, and all of them are like *Martha*, continually cumbred about many things all the week long: so that in such places their Talents might be useless as to any but their own Families, not extending so far as to that one Mess of strangers which by Law have leave to partake with them. Now the question is, Whether it be not as true a Maxime, *Quod nemo tenetur punire se ipsum*; i. e. that no man is bound to punish himself: as that, *nemo tenetur prodere se ipsum*; That no man is bound to betray himself. If then the exile even of the richer sort of Ministers, be, or would be, a great punishment to them, it doth not appear they are bound to inflict it upon themselves, or to be their own Executioners; or that a meer passive obedience in this case ( if it shall be exacted of them ) may not serve the turn, and acquit them in the sight both of God and men. Sir, I believe you could have saved me this trouble, and answered your own objection,

tion, (if you had been so disposed ) as fully as I have done ; but possibly you expected some ease from the venting of your Gall, and thereupon you gave way to it.

But more anger still on your part : For in the third page you charge the N. C. *with uttering words that makes the King to be a Tyrant*. You bring them in speaking what you list, ( for it is you that speak thorowout that Book, not they ) and then you charge them with speaking what is next to Treason, if not Treason it self.

So far are sober N. C. from thinking the King to be a Tyrant, that possibly they have a greater sense of his Mercy and Clemency, than *Conformists* have : For *to whom much is forgiven ( or indulged ) they will love much* ; and the reason is, because they have a greater sense of the love that hath been shewn to them : *and to whom little is forgiven, they will love little*. Now *Conformists* look upon little or nothing to have been forgiven or indulged them by the King's Majesty ; but claim what they have as due to them by Law, and receive it as from the *Justice* of the Law, and not from the *Mercy* of the King ; and therefore by our Saviour's own argument, the C. should love the King less than the N. C. and Love, as the Apostle telleth us, *1 Cor. 13. 5. thinketh no evil*, much less is it apt to speak evil of the person beloved. Did N. C. think the King a Tyrant, they would not dare, as they do from day to day, to bless the King of kings for enclining His Majesty to be so gracious to them ; nor would they place their greatest hopes of *relaxation* and *accommodation* of things hereafter, in the benignity and good temper of His Majesty, under God, ( as now they do ) counting Him in that respect to be, as it were, the *breath of their nostrils*, ( a phrase applyed to King Zedekiah )



Zedekiah ) Lam. 4. 20. so far forth as they breathe, or hope to breathe in a free air.

But why must Ministers be entreated hereafter to forbear praying that they may speak in the demonstration of the spirit and of power? and be told, that no body now can hope to do it? as you write, pag. 5. Nay, why so confident as to say as you do in the same page, *You doubt that Minister is not spiritually enlightned, who expoundeth those words any otherwise than of the wonderful gifts of the Holy Ghost.* Are you sure that is the sense and meaning of those words, and nothing but that? Dr. Featly (who was supposed to be as grave and learned a man as your self) presents us, in the first place, with this exposition, viz. *He preached so, that his Doctrine, by the Spirit, wrought powerfully in the hearts of his Hearers.* And ought not every Minister to pray, That he may so preach; if that be to preach in the demonstration of the Spirit? Dr. Hammond, (and is he no body?) by the demonstration of the Spirit, understandeth, the demonstrating of New-Testament Truths, by comparing them with the Prophecies of the Old Testament. Now that exposition is divers from yours, which yet he saith is confirmed by Origen, whom he quoteth upon that place. Peter Martyr, and Murlorat, do both find fault with them who restrain the meaning of that place to Miracles, and speak as if they did miss the main scope and intent of the Holy Ghost in that Text. Erasmus his gloss upon it, is this, *Cum ipsa re præstatur & declaratur spiritus Apostolicus.* The Dutch Annotations refer those words unto the Spirit's working outwardly by Grace, as well as inwardly by Miracles, and do parallel it with 2 Cor. 3. 3. *You are our Epistle written with the Spirit of the living God.* These are all the Authors which I have had time to consult upon the place; and they are all of them against you, as you affirm, That

by *demonstration of the Spirit* is meant only Miracles and extraordinary Gifts.

*Grotius*, I confess, seems to be on your side; and I perceive, if *Grotius* be for you, as if it were God himself, you are ready to say, Who shall be against you? Yet who knows not, that *Grotius* ( though an incomparable Scholar ) was not infallible? Witness his paltry exposition of *Isa. 1. 53.* to the great advantage of Jews, and prejudice of Christians. Witness his *evading* and *enervating* all those places of Scripture which are commonly alledged against the *Socinians*, whom himself had formerly written against most excellently, in his Book *De Satisfactione Christi*. Witness his paralleling of the *Song of Solomon*, with obscene passages out of *Catullus* and *Tebullus*; which if another man had done, would have been called blasphemy. And yet, forsooth, because *Grotius* seemeth to be of that mind, though the stream of Interpreters, not inferior to him, run another way; and though the sense given by others, be as *Grammatical*, as well suiting the Context, as consonant with all rules of Divinity, Reason, and good Manners, as that which is given by *Grotius*, who only saith, *What greater demonstration than by Miracles?* but doth not say, that Miracles are the only things there intended; as if you were bound to swear whatsoever *Grotius* saith; and to make every thing an Article of your Creed, which he doth but modestly deliver as his opinion. You deride all persons that swim down with the stream of other as sound Expositors, and come with your *Index expurgatorius*, to dash that expression out of their Prayers, which is a very good Petition in the sense that most Divines do construe it; and expose *Grotius*, as the impudence of a Book-seller did some body else, printing before one of his Books, *J. G. against seven men*: you set

set *H. G.* ( for ought I know ) against Twenty seven men, who are not of his mind for restraining that place to Miracles. In a word, Sir, by that passage you have shewn, that you watch for the halting of *N. C.* ( and it is ill halting before a Cripple ) that you seek knots in Bull-rushes, that you would take *N. C.* up, before they are down ; that your design is to make them ridiculous, right or wrong ; that you have the confidence to oppose the body of Interpreters , that you may oppose them ; that you would turn their warrantable Prayers into sin, and reject those Petitions of theirs, as *the sacrifice of fools*, which God hath accepted as agreeable to his will.

Sir, This vain confidence of yours, doth justly provoke me to take notice of some *notes in the eye* of your Discourse, which I might otherwise have let slip, and have attended only to your *beams*, beams that you have let fall amongst the *N. C.* as *Jupiter*, in the Fable, sent down a great beam amongst the Frogs, which startled them at first, but afterwards they made nothing of it, but leapt and play'd upon it.

I perceive you have an excellent faculty in commending your self, by bringing in a third person to accuse and charge you with what is really excellent and praise-worthy. So, pag. 4. you bring in the *N. C.* saying of your Minister ( by which you mean your self, as many passages in your Book do show ) *I have heard indeed that he is a man of Reason.* And p. 6. *Your Sermons are Rational Discourses:* ( doubtless ) and, *he openeth the Scripture rationally.* By which expressions you so *abase* and *disparage* your self, as a young Lady might do her self, that should be ever and anon saying, she is told she is too fair, too proper, too witty, too well-spoken. So you are too Rational, as if that were a crime : whereas, for my part, I think he may

as easily be too good, who can be too much a Man, or too much a Scholar. Nay, you tell us, p. 4. that you believe your Minister ( meaning your self ) will prove the more powerful of the two, for that he presseth his Doctrine with powerful reasons, &c. As Aug. said, *Modo, modo, sine modo* ; so here is *Ratio, Ratio, sine Ratione*. I must answer you as Job did his Friends, Job 12. 2. No doubt but ye are the people, and Wisdom shall dye with you. But others have understanding as well as you, and are not inferior to you. I have not the confidence to say it in the single number, and first person, as Job doth, v. 3. Whether you have a power of Reason, or no, one would think by your expressions, that you have a power of Pride.

Is it handsome, and like an humble Christian, to tell the World in Print, That you are a more powerful Preacher than any of the N.C. ? Simon Peter compar'd himself with the Disciples, preferring himself before them; and you see how he was left of God for his vain confidence, which made him afraid to crow over his fellows afterwards, or to say, *Master, I love thee more than these* ; nay, to be troubled when he heard but the *Cock crow*, which put him in mind of his fall fore-told by Christ, fulfilled by himself, Mark 14. 72.

Give me leave to tell you, Sir, I never heard more Tragical stories in my life, than some that I have heard of persons that have given out, that they could out-pray others, and out-preach others. What abominable sins have I heard that some such men have been left to commit, yea, to live in ? What thorns in the flesh have they had to prick the bladder of their pride, and let out the wind ? And are you thereabouts ? Sir, I seriously exhort you to repent of that spiritual pride in your self, which you so much condemn in others ; and teach others by your example, whilst you  
blame

blame other men for other ways of teaching it.

God give me Grace rather to say with *Agur*, Prov. 30. 2. *Surely I am more brutish than any man, and have not the understanding of a man: I neither learned wisdom, nor have the knowledge of the Holy.* Let that Heathen teach you modesty, who had wont to say, *Hoc tantum scio me nihil scire*: That all he knew was, that he knew nothing.

Again, in p. 4. you say to the N. C. *Your Minister is afraid lest any of you should go to Church, and like our Minister so well, that they should think there is no need of him.*

It is all one as if you had said, should like me so well, if they did but sometimes hear me, that they should think there were no need of, &c. It was humbly said, but I think there is no more fear of that, than there was cause to think, that *Jacob* would fancy *Leah* more than *Rachel*, if he might but have seen one as well as the other. For, though they do you wrong that call you *Doctor Dull-man*, (unless you have wronged the N. C. in feigning that they did call you so, when they did not; for you are acute enough, if you know it not too well) yet, out of all question, there are other Ministers within a mile of an Oak of you, who have not only louder voices, and more earnest deliveries than your self, (as you are pleased to jeer the N. C. as if they were nothing but Noise, Action, or Passion) but over and above that, are as well-studied Divines, as mighty in the sense of Scripture, as spiritual, rational, perswasive, practical, profitable Preachers, (if not more such) as any man takes you to be, besides your own self. Mistake not your self, as if you were such a *Syren*, that mens ears must be stopped from hearing your sweet voice, for fear of being charmed by you. Or if you be such a one, every body  
else

else is not. Some would tire a man as much in an hour or two, as so long riding upon a woful trotter, and yet not gall a man neither, but send him away in a whole skin, but with aking bones, and a fit of the Head-ach.

Sir, the Image which you too much adore, and would have others do the like, like that of *Nebuchadnezzar's*, Dan. 4. 32. may have *a head of fine Gold, its breast and arms of Silver, but its belly and thighs are Brass, its legs are iron, its feet part of Iron, and part of Clay*; and the coarser parts and members of it, can no more stand before the more select parcels of another Statue which you decry, than *Dagon* could before the *Ark*. Witness your own fears, and make an experiment of it.

But I fear, lest of you I have catch'd something of the itch of *boasting*; but take notice, I have not clawed my self all this while, as you have done: but if I have seem'd to boast, it was of others, and it was but a little, and upon great provocation, by your vilifying others, and magnifying your self, *ad nauseam usque*, till you have turned my stomach, and made me deliver it in your face. From your *Pride bath* come all that contention which I have had with you in this last Paragraph: Be more humble, and I shall be your very Friend and Servant, and honour you as much as most men do, when you forbear to view your self in a *Microscope*, and other men in a *Burning-Glass*, in which a great many bright and glorious beams do center in a little room, and so discover nothing but a burning-heat: for so have you represented the *N.C.* as if they were like to *Hell*, that is, all *heat*, and no *light*; and as if your self, and selves, ( whilst the *N.C.* were howling, and whining, and canting, for so you bring them in ) were like the *bright morning-stars that sing together*, Job 38.

But

But to pass to another Controversie which you have with the N. C. *Why might it not suffice your Minister to begin ( say you ) when the Publick Service is done ?* p. 4.

That which they have to say for themselves, is,

First , That the Churches in *London* ( and it is *London* that seemeth to be the great eye-fore ) are so few since the Fire, that they will not contain half the people ; and therefore they that cannot come to the Publick, had as good hear at an hour that is seasonable for their Family-occasions, as at those hours which in that respect are not so seasonable.

Secondly, That Ministers in and about *London*, that are of good lives, and commendable abilities, do not want for Hearers on the *Lord's Day* ; and as for those that are more than the Churches of such men will hold, you will give them leave to shift where they can, and when they can.

Thirdly, It is further alledged, That many people are so far forth prejudiced against them that preach in publick, ( for which I commend them not ) that if Ministers of sober Principles did not exercise amongst them at seasonable times, they would go nigh to cast in their Lot with *Quakers*, ( and such like ) who have run so far from what they call *Babylon*, that they are run beyond the Suburbs and Confines of *Jerusalem*. Possibly thus much may satisfy you as to the Objection in hand ; but if it do not, as to that I have no more to offer.

Sir, you tell us you have heard a wise man say, *That one may talk nothing but Scripture, and yet speak never a wise word ; and that you verily believe it.* p. 6.

I think that assertion of his, *was his folly, and yet you approved his saying.* It is true, that a wrong sense given of Scripture, is not the Word of God : but he  
that

that talks nothing but Scripture, gives no sense, but merely recites the bare Text, and every word of that is wise, *as silver tryed in a Furnace of Earth purified seven times*, Psal. 12. 6. If Solomon's Proverbs be all wise, though generally incoherent, and without dependance one upon another; he that shall speak nothing but Scripture, though incoherently, ought not to be said to speak never a wise word. But some men seem to delight in daring-expressions, and to walk upon the Battlements of Blasphemy; and in those words you have *symbolized* with them.

You afterwards represent the N. C. to be as much enemies to *Reason*, as you pretend your self to be a friend to, and a Master of it: For (say you) *are these two words, Spiritual, and Rational, opposite the one to the other?* p. 6.

A high charge upon the N. C. That they are not only void of *Reason*, but haters and opposers of it: but a very false one. For, your self cannot more fully assent to that Maxime, *ΤΑΥΤ' ΕΣΤΙ ΞΙΝΗΔΑΙ ΘΕΩ Χ' ΛΟΓΩ*, That it is the same thing to obey God, and the dictates of right Reason, than many of them do. If there be any amongst them that do not understand Reason, so there be amongst you, and amongst all Parties: but as for them that do, (of which there are not a few, nor fewer it may be than amongst your selves, proportionably) they love and esteem a Rational Discourse as much as you can do, and need not turn *Pilgrims* to seek for such Discourses within your Territories, seeing they can have them in their own Quarters. I could refer you to the Writings of several N. C. as *Rational* and handsome as any you can show me, both ancient and modern: and therefore to appropriate to your selves the Name of *Rational Divines*, (as some have learnt to call you) is a piece of unjust reflection upon



upon them, and woful arrogating to your selves. I need not tell you, *Quis docuit psittaco suum xāps*: for in this Book of yours, you have taught the N. C. (whom you there make to speak, like a Parrot, what you would have him ) to cry you up for men of Reason, and of Rational Discourses. And some have got it by the end, and made good that saying of the Poet, *Tanti eris aliis*, &c. that others are apt to value men, according as they value themselves: though I do not call to mind that Principle of Reason I have heard from any of you, that I have not met with else-where: though you have worn that good phrase thread-bare, viz. the Reason of the thing, and the nature of the thing; which well became him that used it first; but sounds affectedly in them that endlessly imitate it. You brook not that others should appropriate Godliness to themselves and their Party, ( and it is highly insolent for men so to do, as if others might not have the Spirit of God as well as they ) nor can they brook it, that you should pretend to be the only men of Reason; thereby representing others, as not only less than Christians, but less than Scholars, yea, less than Men.

I now skip to the 13th page of your Book; for I shall swallow some of your Gnats, though I cannot but strain at your Camels. You tell us there, That good works are necessary to our Justification; and bring in your N. C. saying, That many godly Divines do say, that good works are not necessary to our Justification, but only to our Salvation.

The N. C. there is but the Trunk, or Trumpet; it is you that speak in and through him; and therefore I shall direct my Answer not to him, but to you. Tell me then, good Sir, Do you your self believe it is the general opinion of N. C. Divines, That men can be

justified by a Faith that is without Works, or that is not apt and able to produce good Works, or is not productive of them? If they think so, they hold there can be no justification (the first Justification I mean, as well as you) without good works: for, there can be no *Justification*, without Faith; and no justifying-Faith, that is not productive of good works: and if you believe they think so, you have done them wrong in perswading the World that they hold otherwise. The generality of N. C. Divines are not *Antinomians*, whatsoever you think of them: witness the greatest Execution that ever was done upon that Opinion, done by two of them, viz. Mr. *Anthony Burges*, and Mr. *Baxter*; one of which, hath slain his thousands of that Opinion; and the other his ten thousands; or rather, both of them their ten thousands; so that a professed *Antinomian*, in these days, is scarce to be found. Never did man more labour to distinguish Faith from Presumption, by shewing the necessary concomitancy of Good Works, with justifying-faith, than Mr. *Baxter* hath done, who hath exploded *Antinomianism* in his Writings; as if it were worse than Popery; and yet, alter all this, you would make the World believe, that N. C. are generally *Antinomians*: whereas I am confident, that the generality of them do detest those Opinions, (I am sure I do for one) and therefore here, Sir, you seem to have borne false witness against your neighbours. There may be a few such amongst them, (and so amongst you) but one or two Swallows make no Summer. Who dare say, that all or the most of Christ Ius Disciples were *Traitors*, because *Judas* was so?

Now, Sir, may I take the boldness to ask you concerning your Opinion, how far forth Good Works are concerned in our first Justification? Do you not think,  
that

that we are justified by Faith, and by Good Works, both alike, and in the self-same manner? That Good Works are not only *causa sine qua non*, or without which we cannot be justified; but the instrumental cause of our *Justification*, as well as Faith? Yea, do you not think, that Faith is not the name of one Grace only, but of every Grace? and that Faith, and Obedience to all the commands of the Gospel, are convertible terms, and of the same signification? I wish you would speak out, Sir, for it is suspected that there is a Snake in your grass. But remember, Sir, I have charged you with no such thing, only interrogated you; which was more modest to do, than for you to *post up* the N. C. for *Antinomians*, before ever the major part of them had declared themselves to be such; yea, having generally declared against it.

Sir, If your opinion be, (as I would hope it is not) That Faith and Good Works have the same interest in, and concurrence to our Justification; pray then inform me further, How you and the *Papists* do differ in the point of Justification? and whether there be a hairs breadth betwixt you? We say, only Faith justifieth, as an Instrument, though not that Faith which is alone, or that is barren as to Good Works. If you say so too, you cannot think us *Antinomians*; but if you say, *Nec fides solitaria nec fides sola justificat*, viz. that only Faith doth not justify (instrumentally) any more, than that Faith which is alone, or without Works; then may you shake hands with the *Papists*, which God forbid, and I would hope better things concerning you, though I thus speak as one that may be jealous over you.

Now for an *Ishmael*, (p. 11.) hear how he scoffs! I believe (say you to the N. C.) your *affections* are moved very often, by melting tones, pretty similitudes, kind and loving

*loving smiles, and sometimes dismally sad looks; besides several actions or gestures which are taking.*

Sir, Those words of yours do carry with them a virulent insinuation, and vile slander: First, As if the N. C. were generally Actors in a Pulpit, so as would better become a Stage. Secondly, As if they brought little or nothing with them, or had little or nothing in their Sermons, wherewith to raise the affections of their Hearers, but such ridiculous gestures. Thirdly, As if every degree of what you there express, were blame-worthy in Ministers, and useles, if not hurtful to the people. All which three assertions I do utterly deny. For I am well assured, that the gestures and postures of N. C. in Pulpits, are as generally grave and free from affectation, as are the gestures and postures of any men of your way.

Since you have begun, Sir, Who so *mimical*, so *Theatrical* in a Pulpit, as some amongst your selves? Of whom is it said, That it is as good to hear them preach, as to see a Play? And for that very reason they are flockt after. Who so proud and fantastical in their Pulpit both expressions and gestures, as some of yours? That would force a man to remember *Solomon's* words, Eccles. 10. 3. *And he saith to every one, that he is a fool.* Who are like to have most of the Player in them, they that never saw or read Play in their lives, nor cannot endure them; or they that have not only read, but seen them; not only seen, but written them ( or something like them ); or if not so, have written for, and in vindication of them? But I hate *recriminating*, but that you urge me to it.

Your second insinuation, *viz.* as if N. C. had nothing in their Sermons wherewith to affect the people; but extravagant tones and gestures, ( in which  
you

you call your Brethren *Racab*, that is, empty Fellows ) is as false as the first, viz. That they are generally guilty of more unseemly gestures and actions, in a Pulpit, than others: for if you mean not, that they are generally so, you say nothing; for as your self confesseth, *there is some trifling every where.*

Sir, I suppose you do not use to hear them; but if you did, you would be forced to say, That many of them *do speak as the Oracles of God*; that they are *Work-men, such as need not to be ashamed, dividing the Word of God aright*; that there is as much solid Reason and good Divinity in their Sermons, as in any of yours; that they come at the Affections of men, by the way of their Judgments, and not meerly by the way of their Senses, as you charge them; in their preaching, *approving themselves to every man's conscience as in the sight of God*, that they draw men to God and Goodness, with the cords of men; and do not move them in Religion, *as Puppets* are moved, ( which is your uncharitable and unchristian censure ) insomuch that some, who it may be have come with great prejudice to hear them, have been forced to say, *That God was in them of a truth*, 1 Cor. 14. 25.

So far as I am perswaded, that you are a person of ingenuity, I am confident it would make your heart bleed to know at once the great worth, and withall the great misery of some of those Ministers whom you have so much vilified, to see them made as the *off-scouring of all things*, of whom the world is scarcely worthy; to see them serve as poor *Pedagogues*, or *Chaplains*, who for their *Gravity, Parts, and Learning*, would not ill become *Lawn Sleeves* and *Mitres*, did they not think those habits would ill-become them; and of this, a few Sermons from some of them would ( I doubt not ) convince you, and almost bring you upon  
your

your knees to beg their pardon, for the railing-accusations which you have brought against them.

I deny not, that I have heard some very good and rational Sermons from Ministers of your way, (and I do honour them for them) but I profess, so far as I am able to judge, I never heard better Sermons upon all accounts, from the men of your way, than I have heard from those who are now under Hatches, and whom you so much contemn. I had almost said, that after the old way of building, some of them do put much greater Timber, and much more good stuff into their Structures, than is usual to do now-a-days, in which the manner of building is something more neat and spacious, but more cheap and sleight. But comparisons are odious, and I am ready to hate myself for it so soon as I have made one. If I have made the N. C. Measure to reach even unto you, I am not ambitious to stretch it beyond you. Let others judge of these matters.

But I hasten to confute your third Insinuation, which was, as if *melting tones, pretty similitudes, certain actions and gestures, loud voice, &c.* were altogether useless in preaching, and rather hurtful, than otherwise, to their Hearers.

Sir, I will not plead the cause of *Affectation*, for I hate it every where, especially in a Pulpit. But is there no distinction to be made betwixt Affectation, and any external shews and demonstrations of internal Affection? I thought all *passion* (or most) had been *cum aliquâ mutatione corporis*, attended with some alteration made upon the body. Is it *Affectation* if I cry when I am truly sorrowful, (or sometimes for joy) or frown when I am angry? Should a Minister use no action at all in his Pulpit? Should he never alter his note, or change his voice? (as the Apottle's phrase is,

is, *Gal. 4. 20.*) Would not that be *hum-drum*? Would not that be like a School-boy saying his Lesson, all in one tone? Would not that lull the people asleep, and make them call him *Doctor Dull-man*, though upon other accounts he did not deserve it? Is there any hurt in a loud voice? Did *Peter* whisper when he preached to Three thousand people at once? Some preach so softly, so dreamingly, so drowsily, that they seem not themselves to be at all affected with what they preach, nor to care that others should be therewithall affected; neither are they, but one drops asleep in one corner, and another in another, and they think the Minister is little less in the Pulpit.

But why seem you angry with the N.C. for using similitudes, or to slight the people for being affected with them? You read in *Hosea 12. 10.* that God tells the people that he had *used similitudes by the Ministry of the Prophets*, thereby aggravating their sin in not being affected with their Ministry. Are you offended at our Saviour for using so many Parables? And what are Parables, but Similitudes? Were a man too blame if he should make a large Book (intended for Divinity) and all of one Parable or Similitude? Or, is it the prettiness of their Similitudes which you dislike? Prettiness doth not use to be an eye-sore to Batchelors; yea, I think it adorns Similitudes as much as Faces. You seem to be for ugly Similitudes, comparing N.C. to *Puppets*, and their note in preaching, to *Beggars mournful tones*. You had best to get you an ugly Wife, and see if you can love her better than one that is tollerably handsome; for you seem to be mighty jealous of prettiness where you see it.

Sir, Whereas you find fault with Voices, or modulations of Voices, actions, gestures, &c. you know, as well as any man can tell you, that there is much of

*Rhetorick*

*Rhetorick* and *Oratory* in those things; and that the voice and gesture ought to be suited to the matter in hand. There are gestures which declare nothing but the *affectation* of him that speaketh, viz. how too much (*Narcissus*-like) he is affected with what he is, rather than with what he saith; or with what he saith, rather because it is fine, (as he thinks-) than as it is savoury and good; which gestures cause the people to admire nothing in the Preacher, but his pride and conceitedness. Those gestures are abominable. Away with such men to a Stage. But then there are other gestures and carriages in a Pulpit, which give the people to think, that the Minister's own heart is affected with the reality and consequence of what he speaketh, which inclineth the people to be so likewise, as the Poet saith, *Si vis me flere, dolendum est. He must mourn himself, that would make another weep.* Observe *St. Paul*, *Phil. 3. 18.* *There be many, of whom I do now tell you weeping, that they are enemies of Christ.* When *Jesus* wept over *Lazarus*, the *Jews* said, *Behold how he loved him,* *John 11. 36.* Such actions as are demonstrative of real and commendable affections, ought at no hand to be blamed. They give but a due vent to his heart that useth them; and they greatly work upon others; and when the Blade is good (the Matter I mean) they set a good edge upon it.

Moreover, Sir, you may please to consider, that those actions and gestures may be *Rhetorick* to other men, which are none to you; and move others to seriousness, which would be apt to move you to laughter; as those Ayres and Tunes are good melody in some mens ears, which would be very distastful to others; and make some men chearful, which would make others sad. Give Ministers that liberty which  
St.



St. Paul took, who saith, *To the weak, became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some,* 1 Cor. 9. 22.

God grant you may do, if it were but half so much good, with your Ministry, as famous Mr. Rogers of Dedham did with his, who yet was full of action, and unusual gestures in the Pulpit; which when he spake to a Reverend Minister (now living) to preach his Funeral-Sermon, (soon after God should take him) he protested to him upon his death-bed, He did never affect, more or less; and that many had come to Church with a purpose to laugh at him, that were there melted into tears; nor did he ever observe one smile in his Congregation, amongst all those that came with an intent to deride him.

God can open what door of the Soul he pleaseth, for the King of Glory to enter in at, even the door of *Phantasie* its self: else, how came it to pass that *Galeacius Caracciolus* (as the story of his Life telleth us) was converted to God by one apt Similitude in *Peter Martyr's* Sermon, which struck first upon his *Phantasie*, and from thence the Power of God conveyed it into his heart; like rain that first falls upon the surface of the Earth, but afterwards sinketh in and wetteth to the root.

But as for the kind smiles you speak of, wherewith the N. C. do captivate the affections of their Hearers: Let me tell you, Sir, that they are most of all incident to *Hypochondriacal* men, and that when they are most serious; for as the Poet saith, *Splen ridere facit*: but I have seldom, if ever, seen any of the N. C. under that transport of Melancholy neither, as to smile in the Pulpit; but the most of the Pulpit-smiles that ever I observed, was in an eminent Minister of your own Way, so full of phansie, that one would think he

smiled at his own pleasant conceptions; and yet so good a man, that I am confident his smiling was not from thence; but rather from *melancholly*, than from *mirth*; from *self-derision*, than from *self-pleasing*.

Your last dangerous Insinuation in the Paragraph I am upon, is, as if people were to look upon those affections which are stirred up in them by the Sermons of N. C. as meer delusions, and no better than those passions which are excited in people by the sight of Plays, Comedies, Tragedies, &c.

Now, Sir, what if many of those Affections, or workings of Affection, be the real fruits of God's good Spirit co-operating with that wholesome Doctrine which is zealously preached to them? And what if the Minister's heat be the fire of a holy zeal kindled from above, and not like that of *Nadab* and *Abihu*? (as, for ought you know, it is) have you then done well to blaspheme the workings of God's Spirit in the hearts of his Ministers and People, and in representing that as a contemptible thing, which was *baptiz'd* by the incubation of God's Spirit upon the waters of his childrens hearts? Was not their danger great, who did pronounce the Apostles to be full of new Wine, when indeed they were fill'd with the Holy Ghost? *Acts* 2. 13.

Woe be to you, if you are mistaken in the Affections of those men whom you censure, and in the Fountain whence they spring: Howsoever, secret things do belong to God; *Who art thou that judgest another mans servant? to his own Master let him stand or fall.* Remember, that *Love begeth all things, and believeth all things, thinketh no evil,* 1 Cor. 13. I would have them to examine and to judg themselves; but do not you judg them, lest such measure as you meet to them, God should meet out to you again.

It were just with God to punish your scoffings, as he did *Mical*, with perpetual barrenness. But I would rather *deprecate*, than wish it.

One word more ; As for the *dismally sad looks* wherewith you charge N.C. I presume they use not to *disfigure their faces*, that they *may seem to men to be sorrowful* ; but have that real *sadness of countenance* upon them, when they look so, whereby *their hearts are made better*, and so may the hearts of others : for, if it make the Church look like a *house of mourning*, it is *better* (saith Solomon) *to go to the house of mourning, than to the house of feasting*. VVe have all cause to be sad sometimes ; and why should not we look as we are ? *Eli* made *Hannah* amends for censuring her as drunken with wine, when she was only a woman of a sorrowful spirit : and if you have wronged the N.C. in intimating, that their sad looks are but the Copy of their countenances, and not the original verity, I hope when you consider of the injury you have done them, you will cry them mercy.

In pag. 19. the N.C. have a taste of your Charity more than ever, as if conscious you had slighted them too much : *Yes truly*, say you, *I think there are many good men amongst them*. But then you add, *I look upon them as very imperfect, and in a lower Form of Goodness*.

They were very proud, if they should, most of them, look upon themselves any otherwise than as very imperfect, &c. For verily, Christ hath but few Scholars, either amongst us, or amongst you, that are in his *Upper Forms*. I wish it were not too true, that most of Christ's Scholars are but yet in their *Accidence*, very unmeet, as yet, for the University of Heaven : and therefore since that is a doleful case, which is common to us both, let us not upbraid one another

with such matters. God grant we may prove true Disciples, and such as are willing to learn.

Whereas you charge the N. C. with not *governing their Passions, nor reverencing their Governors nor Elders*, &c. p. 19. If the matter of fact be true, they ought to mourn over it, and to mend it. But verily, Sir, I find the same spirit in men of your Way: When any thing goes against them, and when they look upon themselves not to be sufficiently *owned and countenanced*, or to be laid open to danger and ruin, or but to begin to sink, they will then bite till they make their teeth meet; and that they care not who, they, or some of them, will not stick to *speakevil of Dignities*, to insinuate their jealousies of this, and the other; to shew their discoveries proportionable to what they feel, or fear, in as many forms as our suffering N.C. did or could. *Jam sumus ergo pares*; and therefore let us shake hands and be friends. Should Governors but *put forth their hands, and touch all that you have*, (Job 1.11.) what was false of *Job*, would be verified in you, that *you would curse them*, as the Devil said he would curse God, though it may be not to their faces, yet behind their backs. Yet, how oft have I heard the poor N. C. pouring out their souls to God for a blessing upon their Governors, that have thought fit to take away their Livelihoods from them? Our Governors have *made a bedg about you, and about all that you have*; should you complain, it were just to punish you as Parents do their Children when they cry for nothing; whilst, mean time, they bear with their crying that have been soundly whipt, till the smart and anguish be pretty well over, though they will not endure them afterwards to be *dogged and sullen*.

Sir, You seem to have forgotten, that just now you were accusing of N. C. for not *reverencing their elders*,

*elders*, (meaning, doubtless, such persons as are more aged than themselves) for within a page or two, you fall into the same transgression your self, vilifying a person much older than your self, viz. *T. W.* p. 21. *Turpe est Doctori*, &c. and afterwards an eminent Minister, old enough to have been your *Father*, if not your *Grand-father*, viz. *W. B.* whom you abuse in some such manner as the *Philistins* did *Sampson*, putting out both his eyes, viz. the eye of his Divinity, and of his Reason; I mean, representing to the world as if he were blind in both, and then putting him into a Mill to turn round and round; that is, bringing him in discoursing in a Circle, forward and backward, and not able to find the way out; one while affirming the Promises to be absolute, other-whiles to be conditional; and yet, by and by, to be without condition; bearing the world in hand, that he speaks *non-sense*; though it is well known, that that Reverend Author could speak and write sense before you were born. Surely the blessing of *Cham* will be upon you for exposing the pretended nakedness of so venerable a Father, as you have done, p. 30, &c. I shall speak promiscuously, and without observing order, to your way of treating of *T. W.* and *W. B.* and the good language where-with you have accolted both the one and the other.

In the general, you have danced about them, as if they had been two *May-poles*, and made very *laughing-stocks* and *May-games* of them; in which I appeal to your own Conscience, whether you have done well, and have kept the *decorum* of a *Christian*, and of a *Minister*, and of one so much their *Junior*, as your self is.

As for *W. B.* the reverence that you pay to his hoary head, is, that you tell him of *paltry phrases* (one  
or

or more ) that you charge him with, *new-nothings*, *childish fancies*, that you could discover a world of follies in his book; that you accuse him of *falsities*; that you say, there is scarce common sense in him, though he bear up himself as if he were full of the spirit; and all this betwixt pag. 28, and 34.

Is this to reverence your elder? You make me think of an old Minister, (justly provoked by the nastiness which some of his people frequently used in the Church-yard) who said, *My people have not the civility of a paddle; they are commanded to reverence the Sanctuary, but instead thereof they do Sir-reverence it.* So have you done by graver men than your self, instead of reverencing them; whereas you might have had the civility of a paddle, that if you had found any thing in their Writings which to you had seemed *excrements* (which yet it may be was not so in it self) you might have buried it under ground, and so have done by them, as you would have done by your self, or as you would that others should do unto you.

How long hath the World thought that *W. B.* could not write sense? Or were not you the first that made that discovery? It may be you may shortly sue for a *Patent*, or *Monopoly*, to be the only person that shall have power to write sense, and no body else shall do it, but by your leave. *Aaron* speaks (*Exod. 34. 24.*) as if he did but cast the peoples Gold into the fire, and out came a calf, (as it were unexpectedly and miraculously) so let the *N.C.* cast their sayings upon the fire of your passion and prejudice, presently you spy the Calf, yea, the Bull. *Quicquid conantur dicere taurus erit,* (as he said, *versus erit.*) But they value the Bulls of your making, no more than *Luther* did the Pope's; they look upon them as *bruta fulmina*. They are as confident of their being able to speak sense, as you  
can

can be of yours, though they dare not brag so fulsomely how rational they are, as you have done up and down your Book; teaching the N.C. Respondent so to flatter you, *ad nauseam usque*. You seem to think your soul is specifically elevated above the souls of N.C. for you pretend to speak all Reason, Reason, and make as if they did not understand so much as common sense. O Luciferian Pride! O attempts to out-rail Rabshekah! If you persist in this way, you may make another Lucian in time; I had almost said, another Julian.

But stay, my Passion, I would not go too far. Truly you over-heat me; but as you say, p. 28. *Who can endure to see men bear up themselves, &c.* I mean, as if only they could speak sense. Ple cool my self, and speak to God in the words of David, Psal. 123. 3, 4. *Have mercy upon us, O Lord, have mercy upon us, for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.*

When we come to examine the reason of your great out-cry against W. B. we shall go nigh to find, that you have been shearing your Hogs, ( to use your own Proverb ) for it will appear, that for all your great noise, you have had but a little wool.

First, You find fault with W. B. for saying, that the Old-Testament Legal spirit, serveth God upon account of rewards mostly, or chiefly, or only.

It is but a mote, at utmost, that you have spied in that Reverend Minister's eye, ( it may be it is not so much ) though you voice it up for a beam. For observe, that he doth not deny but an Evangelical spirit hath, and may have, some eye to the reward; but he saith, not chiefly, mostly, or only, meaning, that it hath chiefly respect to the glory of God, (as Paul had when he wished himself accursed from Christ, so God might have

have the glory of *saving all Israel* besides) at leastwise, that an *Evangelical spirit* (so far as it is such) hath always some respect to the glory of God, as well as to the reward, and therefore he brought in the word *only*, and that in the last place, as qualifying the word *chiefly*, if that were not so safe.

His Proposition so understood, is true; but that which you approve and quote in opposition to it, and tell us, is *as much as ever you knew any sober man say*, if I mistake not, is false, p. 27. viz. *That he who doth well only in sight of rewards, is endued with an Evangelical spirit*: That I deny; for I affirm, he hath no *Evangelical spirit*, that hath not an eye to the *Glory of God*, as well, (though it may be not so much) as to his own good. *Israel is an empty Vine*, if he bring forth fruit only to himself, *Hos. 10. 1.* God's glory must be one end of every good action, though not the only end. *Whatever you do, do all to the glory of God. Bonum non nisi ex causa integrâ.* To eye God's glory, is one of the essentials of a good man, and of a good action: and therefore no person or action can be spiritually and savingly good without it.

Sir, I think a man be a true believer, and yet be of somewhat a *Legal spirit*; so that to be of an *Evangelical spirit* (which importeth to have more of the *Spirit of Adoption*, than of the *Spirit of Bondage*) is to be not only a true, but a grown Christian. If then a man cannot be so much as a true believer, without having some respect to the glory of God, (*For none of us* (saith the Apostle, meaning, that are believers) *liveth to himself, or dyeth to himself*; that is, *only seeketh his own things, and not the things of Christ*) much less can a man be endued with an *Evangelical spirit*, and be of a right Gospel-temper, and yet do well only in sight of rewards, as you affirm.

Sir,



Sir, You will make lamentable work in Divinity, if you deny the necessity of that, which is one main end of every good action, *viz.* The Glory of God : For you know, that Moral actions are *specified*, or do receive their kind (as good or evil) as much, or more, from their *End*, as from any one thing whatsoever: so that you will teach people to spoil all their actions for want of one main Ingredient, without which, God will not accept, ( and that is a good *End* ) no more than *Joseph* would accept a visit from his other Brethren, unless they brought their Brother *Benjamin* along with them. See Col. 3. 23, 24. *Whatsoever ye do, do it heartily as to the Lord ; knowing, that of the Lord ye shall receive the reward : for ye serve the Lord Christ.* Implying, that if men had not an eye to God and Christ, to the pleasing and glorifying of the Father and of the Son, they should have no reward of the *Inheritance*, though they might have a reward in this life, as *Christ* told the *Pharisees*.

Moreover, Sir, The more *Evangelical* any man's Spirit is, ( for there are several degrees of *Evangelicalness*, in several good men, as the Apostle intimateth there is of *Spirituality*, 1 Cor. 3. 1. *I could not speak to you as unto spiritual, but as unto carnal ; and yet he calls them babes in Christ* ) the less mercenary it is, and the more ingenuous ; the less for its self, and its own ends, and the more for God, and his. For a *legal* spirit, is a *servile* spirit, Gal. 4. 1. and an *Evangelical* spirit must therefore be a *filial* spirit : now a *servile* spirit is mercenary ; but a *filial* spirit is ingenuous, and like an own Mother who takes care of her child for the tender love which she beareth to her own child : whereas a *hired Nurse* takes pains with it only for her wages, &c. Now surely, Sir, there is more or less of an *Evangelical* spirit in every true believer, though not so

much as to give him a denomination ; for denominations use to be given *a potiori* ( as you know ) or from the prevailing-part. Now if there be something of an *Evangelical* spirit in every child of God, there must be something of the love of Christ ( as well as of self-love ) , constraining him ; and that will cause him to eye the glory of Christ, as well as his own salvation, it not as much.

Now Sir, Why have you raised all this dust , and put the *dead child* upon *W.B.* (as the Harlot did, 1 Reg.) whereas that was yours, ( the error I mean ) and the *living child* was his ; I mean, the truth is on his side ? He hath made the way to Heaven no narrower ( by that assertion ) than God hath made it ; but you by yours have made it broader. Direct not your Hearers and Readers in the broad way ; for if you do, and they follow your counsel , I know what will be the end of those *PILGRIMS* that are of your guiding, ( as they had hoped ) in the way to Heaven. Sir, if by what I have said, you are convinced you were in an error, be ( as methinks you should be ) but so ingenuous as to acknowledge and retract it , and I will promise you this, *viz.* That if you can convince me of any dangerous Error, I will not persist, or seem to persist in it. *Hanc veniam petimus dabimusque vicissim.*

But why, Sir, do you cavil with *W.B.* p.27. for using such a phrase as this, *viz.* *You live upon your own Purse,* ( speaking to such as work only for reward ) and *upon what you can earn of God ?* You will needs have it, that no man can be said to have *earned* any thing, but what he hath in strictness deserved or *merited*. I am not of your mind ; for I think a man may be said to have *earned* whatsoever is due to him *upon a condition* performed by him, though the performing of such a condition could by no means *merit* or *deserve* such a reward,

ward, *ex.gr.* If *Saul* had promised to bestow his daughter upon *David*, provided he should go and circumcise one dead *Philistin*, and bring his fore-skin to him, which he might have done with ease and safety; when he had so done, he might have come and said, That he had now *earned Saul's* Daughter, as having performed that Condition upon which *Saul* had covenanted to bestow her upon him. Now though this be not the strictest acceptation of the word *earning*, yet I think it is an acceptation usual and proper enough, and such as you may commonly find amongst Artificers, whom, if you agree to give as much for two hours work, as they could deserve in two days, they will come and tell you, that they have now *earned* so much money; meaning, according to the tenor of your Covenant and Contract with them.

Were I to speak by what way or means men are to be justified or saved, I would be loath to say, by their own *earnings*, because it is a *homonymous* or *equivocal* expression, and might be taken in the worse sense; and in those high points, the strictest and most proper expressions should be used: but as *W. B.* applyeth that phrase, whose business there is to blame men for being altogether *mercenary* in their duties, or for what they can get or *earn* of God, the phrase is good and safe enough, yea, and sufficiently both common and proper; and therefore you ought not to have quarrelled it; nor will the Church ever be quiet, whilst Ministers are so *captious*, so *proud*, *doting about questions and strifes of words*, whereof ( *1 Tim. 6.4.* ) cometh *envy, strife, railings, evil-surmisings, perverse disputings, ( or gallings one of another, as it is in our Margent ) of men of corrupt minds*, ( I am sure it is a corrupt stomach that turneth wholesome meats into putrid humours; and why not a *corrupt mind* that do the same thing by

wholeſome expreſſions?) *deſtitute of the truth*, ſuppoſing that *gain is godlineſs*; and you would make us believe, that men may be godly, and yet deſign nothing but gain and advantage to themſelves, or act *only in ſight of rewards*, without any reſpect to the glory of God.

What if you did not fanſie the word [ *Earning* ]? ſo long as it is proper and ſignificant enough, you did ill to controule it: Is the *communis ſenſus* appropriated to you? Are you *Taſter-general* for all the World, as to matter of Words and Phraſes? Pray let every man taſt for himſelf: A ſtomack full of choler, (as yours ſeems to be) makes every thing taſt *bitter* (as in ſome Feavers.) If you do not like that word (and ſome others) it may be others do. It may be you do not love *Cheefe*; you cry, *Cafeas eſt nequari*; will you not therefore give other men leave to eat it? as long as it is good and wholeſom for ſome men, yea, toothſom and palatable. You had beſt impoſe upon every man a form of ſpeaking and of writing, confine him to uſe ſuch words, and no other. What *Pragmaticalneſs* is this? Teach thoſe to ſpeak (when it needs not) that could ſpeak ſo long before you: that were in the Pulpit, and eminent Preachers, when you were ſcarce yet in your Mother's Womb; *pudet hec*.

You find fault with *W.B.* p. 30. for the *paltry phraſe* (as you call it) of *trading in Promiſes*.

It is like he preached to ſeveral Tradesmen, who underſtood no phraſe better than that; and it was all one as if he had ſaid, *dealing in Promiſes*, which it may be you would not have carpt at. Moreover, the word *trading*, at this end of the Town, is as commonly uſed to ſignifie what *W.B.* intendeth by it, as any word is uſed in its moſt familiar acceptance; and doubtleſs, words referring and alluding unto Trade, are better under-

understood by Tradesmen, and those that live amongst them, than by those that converse with Nobles and Gentlemen. See then how paltrily you have cavilled with *W. B.* where he gave you no cause.

But in the same page, viz. p. 30, you think you have taken *W. B.* writing palpable non-sense, in that he saith, *Though the Promise be conditional, yet the Lord hath promised that condition elsewhere, and that without a condition. Try at leisure (say you) if you can make good sense of his words, which methinks are not much better than if he had said, The promises are conditional, but without any condition.*

I question not, but easily to bring him off from all appearances both of non-sense and falsity, in those words. What should hinder but that a Promise may be conditional, as namely, that the Promise of Eternal Life may be (as it is) made upon the condition of believing and repenting; and yet withall, God may have absolutely promised to excite and enable his Elect to fulfil that condition? You seem to own, that God may have promised to work those conditions in them, and for them; but that he should promise so to do, without another condition, that is the Assertion (if I mistake not) which you call non-sense: for (say you, p. 3.) I affirm, that God no where promises that any of us (do we what we will) shall repent and believe, but he requires us to consider and lay to heart what is spoken to us by his Son Jesus; which is as much as to say, that upon this condition he will work repentance and faith in us.

Then, Sir, pray tell me, Is there a certain number of persons, whom (whatsoever is to be said of the rest of Mankind as to their possibility or impossibility of being saved, (for with that I am not concerned to meddle at this time) I say, Is there a certain number of persons whom) God hath elected to the certain  
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and infallible obtaining of eternal life? If you say, there is not; then say I, Christ might have seen no fruit of the travel of his soul; that is, though Christ dyed to save sinners, yet not one soul might have been saved, because left at liberty whether they would believe or no, and not *made willing* in any day of God's Power. But if you say, There is an Election which shall obtain, though others be hardened. Then say I, God hath declared, that he will give to those his Elect, not only eternal life, in case they do believe; and faith, in case they do consider what is spoken to them by his Son Jesus; but also a heart to believe, that they may be saved; and a heart to consider what is said to them by his Son Jesus, that they may believe. Now pray tell me, What is the condition of this Promise made to the Elect of God, viz. That God will give to them a heart to seek him, and to consider what he in his Gospel hath spoken to them? Will you run up conditions in infinitum? Must you not come at last to something that is absolute, if you own the salvation of the Elect to be certain? Have you not read of God's being found of them that sought him not? Read Isa. 65. 1. *I am sought of those that asked not for me, (viz. before I stirred them up so to do) I am found of them that sought me not: I said, Behold me, behold me, to a Nation that was not called by my name.*

I grant you, that those who belong not to the Election of Grace, have no promises of spiritual and eternal good things, (or offers rather) but what are conditional: but God hath absolutely engaged himself to give to his Elect, not only salvation if they do believe, but a heart to believe: Ezek. 11. 19. Ezek. 36. 26. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart, and I will give you a heart of flesh.* Whilst the heart remaineth

maineth a *heart of stone*, ( properly so called ) it will not yeeld to seek after God ; and therefore that promise of giving a *heart of flesh*, is doubtless *inconditional* and *absolute*.

One thing seemeth to be defective in *absolute* promises ( or declaration of God's purposes towards his Elect ) which is found in those that are *conditional*; and that is, no body knows how to apply an *absolute Promise* to themselves, because no man knows who is *elect* of them that are yet unconverted : but yet there is comfort in the general, resulting from the consideration of *absolute* Promises : as thus ; It is a comfort to think that God hath absolutely promised unto a certain number of persons, that he will give them a *new heart*, and put *his Spirit and his fear* into them. Now may a man say, It may be I am one of those of whom God hath said, that he will give them a new heart : as he that goeth to a *Lottery*, thinks with himself, There are some things of value, pieces of Plate, and it may be one of them may fall to my lot ; still that is some encouragement to him, though he knows there will also be a great many blanks.

Whereas, in pursuance of the point in hand, you urge thus against *W.B.* *Since no Condition is to be performed by us, why should any body take any care about it? or, why should any body trouble himself about doing that which is already done for him; or if it be not done, is promised that it shall be done?*

You seem to think, that the Doctrine of Absolute Promises would *ham-string* all mens endeavours after Faith and Repentance, and represent them needless and useles. Now (under favour) that is a mistake; for Absolute Promises belong only to the Elect of God. Now no man, whilst unconverted, can know himself to be *elect*; and therefore every man in an unconverted estate,

estate, is concerned to use his utmost endeavours to get Grace, as not knowing that he can *claim* by any other Promises but those that are *conditional*, viz. by such as follow, (if they be formally or virtually Promises) namely, Heb. 1. *That God is a rewarder of all them that seek him diligently.* And that in Prov. 2. 3, 4, 5. *If thou liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord.* And that in Prov. 1. 23. *Turn you at my reproof,* (speaking to scorers that delighted in scorning, and fools that hated knowledge, v. 22.) *behold I will pour out my spirit unto you, I will make known my words unto you.* I say, unconverted persons can depend upon no Promises but those that are *Conditional*, (such as I have now given a few instances of) as not knowing themselves to be of the number of God's *Elect*, to whom alone *Absolute Promises* do appertain; and therefore it stands them in hand to make their best of *Conditional Promises*, and to entitle themselves thereunto, by using their utmost endeavours; as not knowing, that *Absolute Promises* do more or less appertain to them. And thus you see, Sir, that the Doctrine of some Promises made to the *Elect* of God, being after a sort *Absolute*, as namely, that they shall have a heart to seek after God, &c. is no bar at all unto unconverted persons, using their utmost endeavours that the conditions of salvation (such as *Faith* and *Repentance*) may be wrought in, and performed by them.

Sir, By all that I have said in this matter, it is (I think) evinced, That *W.B.* hath written *good and sound Divinity* in those expressions which you so much reproach him for; and therefore in them he cannot have written *bad sense*. Now Sir, I suppose, it is high time for your Confidence to *dismount*, and for you to  
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cry *peccavi*, for charging *W. B.* with *non-sense*; when the error was yours, and not his. *Job's* three uncharitable Friends, were forced to ask him blessing for using that good man in some such reproachful manner as you have used *W. B.* *Job* 42.8. Go to my servant *Job*, and offer for your selves a burnt-offering, and my servant *Job* shall pray for you, for him will I accept. Ver. 9. So they did according as the Lord had commanded them; that is, they applied themselves to *Job* for his prayers, &c. You had need do some such thing in this case. But it may be you must be further convinced how greatly you have wronged him, before you will come upon your knees to ask his pardon and blessing.

You are angry with him, (p.28.) for saying, that a legal spirit is a fearing spirit, put on rather by Threatnings, than by Promises; and the Gospel-spirit; rather by Promises, than Threatnings.

I know not what he could have said more truly, and more according to the Apostle's mind expressed *Gal. 4.* In that Chapter, New-Testament Christians, (or those that have that spirit which becometh such) are said to be sons, and that God hath sent forth the Spirit of his Son into their hearts, crying *Abba Father*, v.6. Whereas Old-Testament or Legal Christians, though Heirs and Lords of all, yet were said, like children under age, to differ little from servants, v. 1. Now in *Rom 8.15.* saith the Apostle, Ye have not received the spirit of bondage again to fear; implying, that the spirit of bondage, or legal spirit, was a fearing spirit; and the spirit of adoption, or of the Gospel, not so full of fear, but more full of hope and confidence. Now, Sir, whereas you say, that Christ bids his Disciples again and again, to fear, *Luke 12. 4.* it is true he doth so; but doth it thence follow, that the Gospel cherisheth more fear in men, than the Law did, because it cherisheth some

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You make as if the *Mosaical spirit* did fear only temporal calamities upon bodies and goods, and therefore were not so terrible as the Gospel-dispensation, which threatneth eternal miseries.

Sir, I smell what you would be at, viz. To insinuate, that the Doctrine of Eternal Death and Damnation, was not revealed under the Law, or Old-Testament. That is false: For the Doctrine of a future estate, both of Happiness, and of Misery, was certainly known under the Old Testament: *Psal. 9. The wicked shall be turned into Hell* Of Abraham it is said, that he looked for a City which had foundations, whose builder is God, *Heb. 11. 10.* meaning Heaven. *Ver. 13. These all confessed, that they were strangers and pilgrims on the earth. For they that say such things, declare plainly, that they seek a Country, ver. 16. But now they desire a better Country, that is a Heavenly, ver. 26. By faith Moses refused, &c. for he had respect to the recompence of reward. And ver. 35. They were tortured, not accepting deliverance, that they might obtain a better resurrection.* It is plain, that those that lived under the Old Testament, had the promise of Eternal Happiness made known to them, ( as these Texts do evince ) and may it not thence be inferred, that they had also the threatnings of Eternal Misery clearly revealed to them? Whence else was it, that they were under such a spirit of bondage, under fear, as is implied that they were, *Rom. 8. 15.*? Or how could they be under such a fear, who knew only the Doctrine of Heaven, but not of Hell and Damnation? That the Gospel or New-Testament Spirit, is less subject to fear, than that of the Old-Testament, the Apostle putteth out of doubt, *Gal. 4. 24. These are the two Covenants,* (that is, emblems of the Old-Testament and of the New-Testament dispensation of the Covenant) *one from Mount Sinai, which*

*which gendereth to bondage, which is Agar* : meaning the Legal Old-Testament dispensation, that which gender to bondage. Ver. 26. *But know him which is above,* (viz. the Church under the New-Testament, or the New-Testament dispensation of the Covenant) *is free,* viz. in opposition to the bondage of so great fear as Old-Testament believers were under.

Now admit that the Threatnings of Eternal Misery be more, and more clearly set down under the New-Testament, than they were under the Old, as you say, *The Gospel speaketh a great deal more terribly to Hypocrites and Unbelievers, than the Law doth* : yet it doth not follow that believers under the Gospel, must be of a more *fearing spirit* than those under the Law, no more than it followeth, that because there are greater punishments denounced by the Laws of our Land against men and women that are *Thieves and Cut-throats*, than are against young children in Schools, for such offence as they do there commit, (as for Idleness &c.) therefore honest men must live in more fear of the Magistrate, and of his fatal Axe, than children do of their Master's Rod, who are in danger to come under the lash of it every day, and have ever and anon a taste of it. If matter of terror be more abundantly revealed under the Gospel, than it was under the Law, so (I am sure) is matter of comfort : *For life and immortality is said to be brought to light by the Gospel* ; that is, more manifestly than before, and that conduceth to a Christian's comfort. I am sure an Old-Testament spirit is said to be a *servile spirit*, Gal. 4. 1. and such a spirit is more subject to fear, than that which is *filial*. Generally Servants fear their Masters more than Children do their Parents ; and Parents do not love to awe their Children, and keep them at that distance as they do their Servants. See Mal. 1. 6.

*If then I be a Father, where is my honour? and if I be a Master, (saith God) where is my fear?* implying, that fear is an affection more properly and more abundantly due from a Servant to a Master, than from a Son to a Father.

Sir, I hope by this time you see your error in telling W. B. *That it is manifestly false that the Legal dispensation is terrible, and that of the Gospel more comfortable.* Doth the Author to the *Hebrews* speak falsely, when writing to New-Testament believers, he saith, *Ye are not come unto the Mount that burned with fire, &c.* And ver. 21. *So terrible was the sight, that Moses said, I exceedingly fear and quake.* Ver. 22, & 24. *But ye are come unto Mount Sion, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling:* meaning, that they were under a much milder, and more comfortable dispensation, than were believers under the Law, or Old Testament. Seeing the current of Scripture so plain against you, should (methinks) cause you to reflect upon your self, as some-where you have done upon Bellarmine, saying, *This it is to be a great Divine, and unacquainted with the Scriptures.* You must consider St. Paul writing to the *Romans*, and to the *Corinthians*, and to the *Hebrews*, (if he were the Penman of that Book also) before you write a word more against W. B. for saying, that a *legal spirit* is a *fearing spirit*, than which, you can say nothing truer.

I am the longer in confuting your Theological Errors, opposed to W. B. his Theological Truths, because I am jealous of you, lest you should by degrees introduce a new *Schism* of practical Divinity, much worse than the old, because you do so often blame the Divinity that was preached in former times, and take up those words (or words to that effect) which well became our Saviour's mouth, but do not so well be-  
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come yours; *It hath been said by them of old time, &c. Matt. 5. 21. but I say unto you, &c.* and whilst you go about to mend the matter, how often do you make it worse, and confute excellent Truths, as if they were gross Errors, that you may depretiate the *N. C.* and bring your selves into more requests? You would have their Tenets, even such as are good and sound, cast out of the Pulpit, as well as their Persons; who had they, as *Archimedes* wished for, but where to set their foot, would not doubt to vindicate those practical Truths which you oppose, against all gain-sayers.

The scum of your Anger doth so boil over, p. 33, that it falleth even upon the *Preface* to *W. B.* Book, (which *Preface* was not of his own making, though you have so couched your words, that one would think it had) for one short passage, harmless and good enough, if it had been taken in as favourable a sense as it might well bear. It was concerning *a heart that had lain long a-soak in the blood of Christ: which phrase* (you say) *seemeth very irreverent, being taken from a Toast in a Pot of Ale, or a Sop in a Dripping-Pan.*

God forgive as many as have used to laugh at those expressions of yours, whereas they ought to have wept at the desperate *uncharitableness, abusiveness, and prophaneness* of them. Sir, if you thought he had designed to take his Metaphor from such homely things as those, you should not have made sport with him, but have severely chid, and cuttingly rebuked him, for treating of the sacred Blood of Christ, the price of our redemption, as if it had been an unholy or common thing. But if you think he meant nothing less than to allude to a Toast in Ale, &c. you have unchristianly censured him, and shamefully exposed him to others, that sit together with your self in the Chair  
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of scorners (unless we must call the rest but a *Committee of scorners*, and you their *Chair-man*, *Chieftain*, or *President*.

You could easily have put a better construction upon those well-intended words, and have construed them as an allusion to what is commonly said of the *Adamant-stone*, that it can be dissolved no otherwise than by steeping or laying it a-soak in the blood of a *Goat*; which Divines do ordinarily make use of, and say, that there is no way to soften a stony heart, but by steeping it in the blood of *Christ*, who was typed out by the *Scape-Goat*, *Levit. 16. 26.*

You know, Sir, that most things have two Handles; and it is an invidious, malicious practice, and such as would set all the world by the ears, if men should take every thing by the worse Handle of the two. When you saw there was mention of the *Blood of Christ*, if the *Prefacer* had not spoken reverently concerning it, you your self should: but to represent him *prophane, ridiculous, and blasphemous*, by putting a sense upon his words, which you think in your Conscience he never meant, and which is less obvious and natural than a good and candid interpretation would have been, shows *the poyson of Asps* to be under your Pen, and your heart so full of venom against *N.C.* (who God knows have known sorrow enough without your adding to their affliction) as I could not have thought it had been. Verily, Sir, if you had taken a little too much either of the Toast, or that of the Liquor you say it was soaked in, at what time you wrote that *reflection*, I think you were more excusable than if you were perfectly sober (as to drink) at the writing of it, and meerly *drunk with Passion and Prophaness*. No Drunkenness so bad as the dry Drunkenness (if I may so call it) of a prophane and malicious

cious spirit; which maketh a young Persecutor a verryer Beast than an *old Soaker*. Whilst you set your self in scorn to imitate such phrases, you do but ape him who is commonly said to be God's *Ape*, viz. the Devil; and jeer by the assistance of the impure Spirit, whilst you deny that men can pray by the assistance of the Spirit of God.

Having lashed the *Prefacer* to *W. B.* his Book, you fall upon the Author again, for these words: *It is a good thing to speak of Christ crucified at all times; but when you have Revelations and Visions, &c. then it is a good time.* So you quote him, p. 36.

I wonder he did speak of *Revelations* and *Visions*, and had much rather he had used other expressions, for fear of countenancing *Enthusiasts*; but I presume he meant nothing else but more signal discoveries and manifestations of God to the hearts of his people, in way of counsel or comfort, under which they have, as it were, a *sight of God*, in comparison of what they have at other times, as *Job* speaketh to God of himself, *I have heard of thee, &c. but now mine eyes have seen thee, therefore do I abhor my self.* He might mean *humbling* (not *elevating*) *Visions* of God, such as *Job* had.

Now as for *Revelations* in an extraordinary way, I know no Promise under the New-Testament, that believers have, to make them expect such things, yet let me tell you, That God doth sometimes reveal to persons of eminent Holiness (I say, he hath done since the Apostles time) those things which have been hid from others, and could not be known otherwise than by *revelation* from God. If I mistake not, Bp. *Usher*, the late Primate of *Ireland*, did confidently foretel a *Rebellion* that would be in *Ireland*, or such a year, and to begin on such a day, Thirty years before it

it came to pass, ( as the story of his Life telleth us : ) Was he then under a *Revelation* ? or was he not ? Yet I confess, what God seldom doth, ( as drying up a Sea, the Red Sea ) and what God hath no where promised to do, men should seldom speak of as a thing they expect, especially when many people are apt to be *intoxicated* with the groundless expectation of such things, and to forsake the more sure Word of Prophecy, to which they ought to give heed.

As a further jeer to *W. B.* ( though you had called him a Reverend Author, p. 34. ) you add, p. 36. *He bids you open your Windows for new Lights to come in; so when he thinks on it, he will call upon you as the Beadle doth in the streets, Hang out your Lights, Hang out your New Lights.*

Here's fine abusing of a grave venerable Divine, and you think at this turn you are very witty : but I could tell you of a *Link-Boy* that, to my thinking, broke as good a Jett as that ; who offering his service to a man in *black*, that went reeling along the streets in a dark night, ( who he was, I cannot tell ) he refused it, saying, that he was a *Light* himself : *Then Master,* ( quoth the Boy ) *I wish you were hung up at our Alley Gate, for there it is very dark :* But this in answer to your merriment of hanging up the *New Lights*, It should seem the Boy was for an *Old one*. You have more Rods in pifs for *W. B.* in the sequel of your Dialogue, which I shall there meet with, and return them upon your own back : for verily, the abuse of so grave and worthy a person, by one so much younger than himself, deserves to be punished with many stripes.

Neither ought you to escape scot-free, for the Abuses which you have offered to *T. W.* his Book of  
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the *Doctrine of Repentance*: What need had you to find fault with him for calling *Prayer and Meditation two wings, by which we flye to heaven*; after *that he had called Faith and Repentance by the same name*, p. 21. ? Are there not more wings than two, (analogically so called) for men to flye to Heaven by ? If he use a phrase more than once, you ought not to find fault with iterated Repetitions, for a reason I can tell you. Are they *pedantical* in one place, and *pathetical* in others ? Can what is *pathetical* in one office, be *School-boy* like in another ?

Your greatest exception against *T.W.* his Book, is about a *Rhetorical* Character which he giveth of an *Hypocrite*, much like (as you fancy) to one of *Blunt's* Characters : What then ? Do you think he doth nowhere else describe an *Hypocrite* more *theologically*, and more *discriminatingly*, than he doth in that place ? Make no doubt of it. His work in that place is only to set his own *Phantasie* to lothe and abhor him, (as *Job* saith, *Job 9. 31. that his own clothes did by him*) to bring him out of conceit with himself, shewing him what a *Jack-an-apes* he is, what a *rotten post*, what a painted *Jezebel*, &c. What hurt in all that ? Why is sin compared in Scripture to *dung, filthy rags, dogs vomit*; and Hypocrites to *whited Sepulchers full of dead mens bones* ? Might not he imitate the expressions of the Holy Ghost in earnest, better than you imitate his in scorn ?

I find not one jest amongst all the passages which you have blamed *T.W.* for : Had I found any such thing, I should have been angry too. For I lothe a Jest in a Pulpit, or in a Sermon, and could even pull him by the ears that useth it. It is not for *Ambassadors* when they have publick Audience, to make *Buffones* of themselves. But *T.W.* in all you quote out of him,

(and I presume you have quoted the very worst) hath done no such thing, he hath only given his *Readers* a little *Sawce* to their *Meat*, and because it is such *Sawce* as you do not like, (or rather, you do not love the Cook that provided it) therefore you fall foul upon him, and do tell your *Reader*, *That you never met with any Treatise (in so serious a subject) so light and toying.*

Must a whole Book, consisting generally of sacred and savoury matter, be cast out as *unsavoury Salt*, because every passage in it is not for your tooth? You think you find some rhetoric in it, that is but harsh and coarse. An *Onion* (which some call *Carrier's Sawce*) will get some men a better stomack to their meat, and make them relish it more than would the finest and costliest *Sawces* that the Art of Cooks can invent. Had his whole Book, or the greater part of it, consisted of such passages as you cite out of him, it had then been like a Foot-man's Livery that is all over *Lace*; or like a Table spread with nothing else but *raw Sallads* and *Kickshaws*, without one solid Dish; but *interpone this*, is no ill rule. It may become the gravest person to have a little *Lace* upon his Garment; and the solid Meat goes down the better for a few green Herbs, and raw Sallads, that are set upon the Table. An *Anchore* or two, gives the Gravy a fine relish.

As there should be *Method* to gratifie the *Memory*, so there must be something else to gratifie the *Phantastie*; though Grace and Wisdom will teach men, in their Sermons, to use those things but sparingly. The Pharisees are not blamed for wearing their *Phylacteries*, or *Borders*, that is, *Fringes* upon their Garments; but for *making them too broad*, and *enlarging them too much*, *Matt. 23. 5.* *Solomon* not only alloweth, but counselleth men to *eat some Honey*, *Prov. 25. 16.* though  
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he cautioneth them not to take too much of it, lest they be filled therewith, and vomit it. If the Physician will guild his wholesome Pills, and give them in some sweet Conserve, or Syrrup, let him alone: how much better is it to do so, than to guild or sweeten poyson? (and such are all malicious and defaming insinuations) I say, to guild and sweeten it with Wit and Drollery, as some have done, that people may take it more willingly; and having so done, may swell with scorn and rage, against those persons against whom to invenom them it was purposely given?

Verily, Sir, since you had no more wherewith to bite *T.W.* than what you have produced, it had been better for you, not to have shown your teeth; for in so doing, you have discovered a great deal more of your own impotency, ( the impotency of your Passion, I mean ) than you have done of his *weakness*. Yet if he, and others, please to learn so much by you, as to avoid the speaking and writing of some things, for your sakes, which otherwise might well enough be spoken and written, (as *David* prayeth, *Lead me, O Lord, in thy righteousness, because of mine enemies; or those which observe me*, as it is in the Margent, *Psal. 5. 8.* ) it may do very well: *Fas est & ab hoste doceri.*

Now, Sir, since you have made such work with *T.W.* for the *raison*, those few little things which you thought you found in him; give me leave to tell you, That if I would deal with you by way of Recrimination, I could be revenged of you seventy and seven fold, (as *Lam. ch* spake ) *Gen. 4. 24.* I could produce you such *Wholesale Haberdashers of Small-wares*, *small Jingles*, *small Quibbles*, as would furnish a hundred Pedlars; and with their trifling Commodities might a man easily fill up a Book as big as *Aquinas his Sums*, and it may be some body will do it, if you provoke

them too much. Alas, Sir, there is no end of this Trade, *viz.* charging one another with the follies and indiscretions of particular men of each Party (especially if men will strain things as you have done) verily for that matter we have the better end of the staff; you are more obnoxious to us, than we are to you. As learned a Prelate as most that ever was (I care not to name him) doth in his Printed, and *almost adored* Sermons, swarm with those things as Flies do swarm in Summer. It hath been said, that the reason why he did so, was, because he often preached before a Learned and Facetious Prince, whose *Genium* addicted Him to the love and liking of such things, (as suiting with His pleasant phansie) so that by means thereof, he did hope to make the better way for a chearful entertainment of those serious and weighty passages with which he did entertain His Majesty over and above. If that Excuse may be admitted (as certainly it doth something take off), why may not the same Apology be made for *T.W.* whose people it may be do love some kind of Meats a little corned, (as most men do) though over-salted, (like that they eat at Sea) it would but dispose men to the Scurvy: Private persons expect some Sawce to their Meat, as well as Princes; and are not content without it, though they find it something windy, as might be *Parsnips*, &c. yet such windy things must be eaten very temperately by *N.C.* for fear of such *Cracks* as you are, that will publish them with an ill report.

Sir, Though you have been pleased to come forth, like the *Cabler of Gloucester*, with your two *Dust-Carts*, or *Dung-Carts*, fetching away one Load from *T.W.* and another from *W.B.* (of that which you account dust and dung, but others do not) and pity it is you were  
not

not chosen *Scavenger* the last year, that you might have done your work by office: yet I abhor to think of answering you in kind, which I could easily do. If you will be a *Dunghill-raker*, I will be none. If you will not, let God alone to spread the dung of mens solemn Feasts (and Services) in their faces, as he threatneth, *Mal. 2.3.* I will, nay, I shall stand and admire at your confidence, that you would first begin with *N.C.* who could not be ignorant, that they might retort twenty such passages for one. *Clodius accusat maxum, Catilina Cethegum.*

Sir, I remember a most worthy passage, that was sometimes told me of our late Dread Sovereign, *Charles the First*, viz. That when the first Book of the *Centuries of Scandalous Ministers* came in Print, one desired His Majesty, that he might have leave to requite it, by putting out a *Century of Scandalous Ministers* on the Parliament's side; No, said the King, I will not permit it, because Religion will lose more by uncovering the nakedness of Ministers, than we shall get by it. Sir, Had you known that saying of his, or well considered it, surely you would not have written what you have done against *T.W.* and *W.B.* to make them a scorn to the World, and a scandal to Religion, and that without cause.

Sir, I have a short appeal to make to your Conscience. Do you not verily think, that *T.W.* and *W.B.* are two really good men; and that there is as much reason for men, in charity, to think them so, as to think so of your self? Do you not think that their Books and Sermons do consist, for the most part, of wholesome good things; and that God hath blessed their Preaching and Writing, to the advantage of many souls, who knew how to eat the fruit of their labours, and spit out the stones) and may they not yet  
(think

think you) be instruments of much good, both by Preaching and Writing, if God please to concur with them? How durst you then go about to blast their reputation? to represent them as a couple of *Idiots*, knowing so well as you do, how necessary somewhat of *Reputation* is for a Minister, that he may be useful in his Ministry; and how that Christ himself could do no mighty works in Nazareth, *because he was there as a Prophet without honour in his own Country*. You have weakned their hands, what in you lay, and gone about to dry away their Milk, whose breasts have suckled many, and might suckle many more with *the sincere milk of the Word of God*; or you have laid bitter things upon those breasts, to make the children lothe them. If any miss that benefit of their Ministry, through the prejudice which you have brought upon it, which otherwise they might have had by it; if you have *enervated* and *emasculated* the force and authority of their Doctrine, which yet I hope you have not effected, though that were the tendency of what you have written) God will require it at your hands, if you repent not.

I doubt your Ministry has hardly produced those good effects as yet (so richly and plentifully, I mean) as theirs have done. I doubt you can hardly say of so many as they can say of, *These are the Children which God hath given me*, viz. *begotten to God by the word of truth*. Cease to vilifie those that God hath honoured above you, as to the conversion of Souls, discover not an envious spirit. Hinder not (by your discouragements and disparagements) their preaching to the people, *that they may be saved, lest wrath come upon you to the uttermost* (as is said of the *Jews*). Give no more cause to have those words applied to you, which *David* applied to *Doeg*, *Psal. 120. 3. What shall be given un-*

to thee? or what shall be done to thee, thou false Tongue? Sharp arrows of the mighty, with coals of Juniper. Neither provoke N.C. to cry out and say, *Wo is them that they sojourn in Meshec, and in the Tents of Kedar, that their soul hath dwelt with him that bateth peace.* For verily, Sir, you have played the *beautifew*, the *kindle-coal*, in this Book. But enough for present, of and in behalf of those two Reverend men, VV.B. and T.W. I pass to other things.

You had dealt till now but with two men; but in pag. 38. you come to an universal charge: *And thus it came to pass, that every one (say you) dressed up Religion in affected language of his own making; of which you gave some instances, pag. 37. They told the people of being Godded with God, and Christed with Christ, and more, pag. 30.*

But did every one do so? You know better things, though you thus speak. The men whom you mainly strike at, never did so, nor would have endured that others should, if they could have helpt it. Do you read any such expressions as those, in the elaborate Comment upon *Job*? in the solid Comment upon *Ezekiel*? in the acute Comments upon *James* and *Jude*? in any of the *Annotations* upon the Bible? the Authors of which Books you well know to have been N.C. besides forty Books more, which (but for spending time and paper) might have been enumerated, some of which you involve within that Charge, when you say *every one*, that is, every of the N.C. They were not so much *Latitudinarians* in reference to odd opinions and expressions, (that is, so well able to brook them) as you your self are supposed to be. Nay, you do somewhere cast it in their dish, *that many of them would (by their good will) tolerate nothing which they took to be an error:*

*error*: whereas some of those expressions which you have quoted, they (as you know full well ) lookt upon to be no less than *Blasphemy*. Will you make work for *Repentance* , by slandering *Orthodox* and worthy men, against the light of your own Conscience ?

Sir, I doubt not but for *safeness* and *sobriety* of expression, and of Doctrine, to parallel hundreds of the *N. C.* their Writings, with the best and most cautious Authors you can shew me. It was the grief of their souls, that some *Enthusiastick* persons did use such phrases as you speak ; but I need not tell you, they had no power to restrain them ; and that they would have done it *effectually*, but for want of power.

In pag. 40. you do *wretchedly* and *invidiously* define what the *N. C.* do mean by *spiritual Doctrine*, viz. *that which is so airy, thin, and so refined, that no body can feel or touch it, no not with his most serious thoughts*. You have unhappily explained your self in the same page, when you say, that the *Sermons of the N. C.* are chiefly about *Prayer, and Meditation, and Communion with God, and Believing*. It should seem then ( according to you ) that the Doctrine of *Prayer, Meditation, and Communion with God, &c.* are such *airy, thin* things, that no body can feel them, no not with his most serious thoughts. You have now spoken like a Divine, and like a Christian, have you not ? The *manner* of their handling those Doctrines, you cannot find fault with, for there are not better Treatises of those Subjects extant in the whole World, than have been put out by some of them, ( I need not doubt to say ) their Enemies being Judges. Now as for the *matter* of them, what duties are there in the whole Scripture recommended to us, and pressed upon us, than those Three ? You your selves use to speak of *Meditation, or Consideration*, as the *primum movens*, and greatest Engine of



of a Christian life. You mention one thing more which the N. C. treat much of, and that is *Believing*. And why should they not, seeing our Saviour saith, *This is the work of God, that ye believe, &c.* But you say, it is *believing without doing*, which they so much press, p. 41. You could have said nothing more false, as will appear to any man that shall read the Writings of Mr. *Burges*, Mr. *Baxter*, and Twenty more that are now N. C.

But do the N. C. seldome preach or write of any Subjects but those fore-mentioned? viz. Prayer, &c. Yes, they usually treat of the great Doctrine of *Regeneration*, (more than *Baptismal*, or what is conferr'd up-all in Baptism) and have written singularly well upon that Subject. And as they treat of the *New Creature*, or *New Creation*; so likewise of the *Rules of the New Creature*, or whereby those that profess themselves new Creatures, should walk; to which purpose there is an excellent Treatise of Mr. *Reyners* of *Lincoln*, no whit inferior to that excellent Book written by one of your own, which is called, *The whole Duty of Man*; and containeth in it as many Directions as that doth, how Christians should behave themselves as becometh Christians, in all manner of conversation. They also treat of *Mortification*, of *Self-denial*, of *Crucifying the world*, of governing our *Thoughts* and *Affections*, of governing the *Tongue*, of all relative Duties towards *Superiors*, *Inferiors*, *Equals*, and all other needful points that you can think of, and as well as ever you read them treated of any where. Are you a stranger in *Israel*, that you know not these things? Or do you resolve to say any thing, right or wrong, that may but tend to blast the N. C.? Make not Fallacies your refuge.

They preach Morality as well as you ; as namely, the necessity of living justly and soberly ; only it may be they say more to men about living also godly ; and tell them, that they may be righteous , and sober, and yet not godly ; though they tell them they cannot be godly, but they must be also righteous and sober.

I know not what you mean by their refining and spiritualizing their Doctrine, so as it cannot be felt, unless it be, for that they press the performance even of Moral duties, upon Spiritual ends, motives, and principles, as the Apostle doth, when he tells men, that if they give all their goods to the poor, yea, if they give their bodies to be burned, and have not Charity, or Love, they are as sounding brass, and tinkling Cymbals, 1 Cor. 13. They press the matter of Duties as well as you ; but then they also insilt upon the spiritual and Christian manner of doing them ; as remembering that good saying, viz. *Deus delectatur adverbis* ; and that men may do bona, and yet not boni ; and that *Cum duo faciunt idem non est idem* ; and as being warranted by what is spoken 1 Tim. 1. *The end of the command is love, out of a pure heart, and a good conscience, and faith unfeigned* : and as knowing, that a sublime action (I mean that is such for the matter of it) as giving all our goods to the poor, may be but moral, if it want a good Christian Evangelical Motive and End ; and that an action which for the matter of it is but moral, or such as was performed by meer Heathen, may be sublimated into that which is Christian and Spiritual, if the motive, end, and principle thereof be such : ex gr. A man may act as a Christian, and from saving-grace, in being just, and temperate, when the love of Christ constraineth him so to be : and on the other hand, a man may be but morally a Martyr, when meer natural Conscience, or meer love to himself, or fear to perish by

by denying Christ, moveth him thereunto.

Now these are the Doctrines, Sir, which I suppose you think are so *thin* and *airy*, that no man can feel them; but yet you see the Scripture doth warrant men thus to preach, and not meerly to tell them stories of a *good Life*, and of *Religion in the general*, which they understand only in opposition unto being *ill-livers*, and prophane persons, by which are commonly meant, only *Drunkards*, *Swearers*, *Whore-masters*, and such like *gross* sinners; or men that never come to Church, or perform any duties of Religion.

The N.C. are very careful, and I think they should be so, that men should not think themselves to be true Christians, when indeed they are not so, any more than he is a *Jew* that is a *Jew* but outwardly; and therefore they show men the difference betwixt meer *moral* vertue, (such as was found in many that never heard of Christ) and true *saving-grace*, which (2 Pet. 1. 2. 3.) is *multiplied* as *through the knowledge of God*, so of *Jesus our Lord*: and all things appertaining to godliness, are said to be given *through the knowledge of Christ*, ver. 3. and the phrase is, *living godly in Christ Jesus*. All which expressions (besides many more that might be named) do imply, that such things as are essential to the salvation of men professing Christianity, were not to be found amongst the Heathen who had not the knowledge of Christ. And yet, forsooth, it is to be suspected, that if N.C. show to their Hearers a *more excellent way* than the way of such virtues as were found in some of the more renowned Heathen, *Socrates*, *Aristides*, &c. they shall be cryed out upon as men that had refined their Doctrine, and *spiritualized* it, till they had made it so *airy*, and so *thin*, that *no body could touch it*, no, not with their most serious thoughts; thereby making it, as some say of *Mercurius dulcis*

twelve times sublimed, worse than it was when it had been sublimed but thrice.

Do you think, *Sir*, you could show a poor *Pilgrim* and stranger in this World, his way to Heaven chalkt out in *Seneca*, *Cicero*, *Plutarch*, *Epicletus*, any or all of these? If not, why do you blame men for preaching something that is more sublime than any thing that can be found in any or all of them? For that I suspect to be your meaning by the *N.C. over-spiritualizing* of their Doctrines; and the rather, because some men are said ever and anon so to preach, that their Sermons might well have been taken out of *Seneca*, or *Epicletus*; which I own for excellent Authors in themselves, but ill Guides to Heaven: and I think, he that preacheth out of the Old and New Testament such Doctrine as is there laid down by holy men inspired of God, and *compareth spiritual things with spiritual*, (1 Cor. 2. 13:) Scripture with Scripture (thereby striking out light, as one might do by knocking two Flints together) he that doth *συμβιβάζειν*, as the word is, *Acts* 9. 22. which is the best way of preaching, *coagmentando*, jointing, and gluing together Scripture with Scripture, that one Text may expound another, and confirm, and apply another; he that sheweth himself in that respect, like as is said of *Apollon*, *mighty in the Scriptures*; doth, in my opinion, take a likelier course to convert, edifie, and save souls, to bring men to grace and glory, (which are the great Ends of Preaching) than if he had given us a fine discourse of the contempt of Riches, from such *Topicks* as *Seneca* useth in that case, (who never attained to it himself) or of the excellency of *Prudence*, or of *Temperance*, or of *Justice*, and honest dealing, urged from Moral Principles; which things are good to be spoken of now and then, nay, as oft as you please, if  
you

you will but urge them upon Principles of *Christianity*, as well as *Morality*; if you will but bring them to confess the Faith of Christ, and so *baptize* them, and *spiritualize* them; if you will but *sprinkle* them a little with Christianity, though you should not quite dip them. An excellent example hereof there is in a book called *The rare Jewel of Christian Contentment*, written by J. B. in which may be seen the way of handling a *Moral* subject (for so was *Contentment* a subject much treated of by Heathen Moralists) not only *morally*, or so as Heathen understood to do; but *Theologically*, Scripturally, Christianly; representing it as a *saving-grace*, and not meerly so as it was but a virtue in the Heathens, and as it *is not accompanied with salvation*. The like instance I would give in the same Author's Treatise of Meekness, upon those words of Christ, Matt. 11. *For I am meek*: where you will find him handling the Doctrine of Meekness at another-gise rate than Heathens have handled it, (though they have spoken many good things about it) there you will find it described and urged, as *Meekness* the *Christian grace*, and as a part of the Image of Christ in believers, and not meerly as that *meekness* which was magnified and exercised by some that never heard of Christ. Their *meekness* had (if I may so speak) a *fore-skin* upon it; but that which he describeth, appeareth to be *circumcised*, as adopted and received into the Church and Family of God. He found those Vertues amongst the Heathen, like Gold in the Oare; he refined them in his Discourse, as in a Furnace, and put the stamp of God, and of the Gospel, upon them.

Yet when all that is done, Justice, and Temperance, and government of our passions, &c. are not all the things that Ministers are to preach. They that preach  
them

them only , do not declare the whole counsel of God, as Paul did, *Acts* 20. The Quakers who bid men follow the Light within them , do, in effect, exhort to as much as that comes to : for, the Light within us will teach us, that we ought to be just, and temperate, &c. Leaving therefore these first Principles , Ministers ought to go forward, teaching their people many other Doctrines besides these; and amongst the rest, the Doctrine of *Communion with God*, which you say the N.C. do preach up very much ; and it is well they do so , for it is a most real, scriptural, and excellent Doctrine, 1 *John* 1.6. *If we walk in the light, we have fellowship one with another* ; that is, God with us, and we with Him. Sir , I would gladly hear you preach upon that Text , and know what you would make of it.

Some men are as apt( I will not say so of you) to over-carnalize, or over-incarnate a Text, as others can be to over-spiritualize their Texts, (if any such thing can be done) like cold in Winter, which doth over-condensate the air, as much as heat in Summer can too much rarify it. Such are some of the Expositions of Grotius upon the *Canticles*, by which he represents the meaning of some Texts in that holy Book, as perfectly carnal, yea, and sensual.

Let a Text more spiritual than some other Texts, be given to some men, or taken by them, they will so fumble about it, as men whose hands could not find out their enterprise. They that complain , that the Doctrine of the N.C. is so airy and thin , that they cannot feel it, no, not with their most serious thoughts , ( as you do, p. 40.) let them read Mr. B. his *Saints Everlasting Rest*, especially about Hell ; and his Book of the *Day of Judgment*, and his *Call to the Unconverted*, with several other of his practical Pieces ; as also Mr. A. his

his *Vindiciæ Pietatis*, &c. and if they feel not what they say, I shall much doubt that they are *past feeling* in the sense of the Apostle, *Eph. 4. 19.*

Now, for hast, I will skip a passage or two ( culpable enough ) and come to your *Description of Faith*, p. 44. *viz.* That *Faith*, or *believing in Christ*, is (say you) *an effectual perswasion, that God hath sent Jesus into the World.*

Now I pray tell me, Sir, Doth Faith lye in the bare perswasion, that God sent *Jesus* into the World? or in the effects of that perswasion? (such as Love, and Obedience, and Good Works) or in the *effectualness* of that perswasion, that is, its power and aptness to produce such effects? In the first only, or in the two first, or in all three? You will scarcely say in the first only, *viz.* the bare perswasion, ( for then say you, *the Devil may be a good believer, for he very early acknowledged Christ to be the Son of God.* ) Now in denying Faith to consist in *assent* or *perswasion*, you contradict men of your Way; for they use to tell us, that Faith consisteth wholly in *assent* ( for in that case they are not for unfeigned *assent* and *consent* both : for say they, To believe, is to believe as men do in other cases, that is, to *assent* to such and such Truths, one or more ). But you say, Faith consists not in a bare perswasion that God hath sent *Jesus* into the World; doth it then consist partly in that perswasion, and partly in the effects and fruits of it, which ( you say ) are the *becoming his Disciples, sincere profession of Religion, and living according to it.* If so, Then the very essence of Faith, or of Believing, consisteth not only in *believing*; but also in *obeying*, *sincere professing* of Christian Religion, and living accordingly. Consequently, all a Christian's Graces, *viz.* his *Repentance, Humility, Patience, Self-denial, Love to God, Charity towards men,*  
*Justice,*

*Justice, Temperance, &c.* are all integral parts of his *Faith*, yea, they are all his *Faith*: *Faith* is a body, and every *Grace* is a member of it; a *Tree*, and every *Grace* is a *branch* of it; an *Ocean*, and every *Grace* is a *stream* or *arm* of it: yea, all *good works*, and performance of duties, are not only fruits of *Faith*, but *Faith* its self: *praying, hearing, reading, alms-giving*, with the rest, are all *Believing*; and so *Faith* and *Good Works* are perfectly confounded, blended together, and become one and the same thing. Now fall upon the Apostle *Paul*, and tell him that he did ill to oppose *Faith* and *Works* in the matter of *Justification*, (as many times he doth) particularly, *Gal. 2. 16.* *A man is not justified by the Works of the Law, but by the Faith of Christ: we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law, shall no flesh be justified.* And *Rom. 3. 27.* *Where is boasting? it is excluded. By what Law? of Works? nay, but by the Law of Faith? Where, by works,* we are to understand as well those of the *Moral*, as of the *Ceremonial Law*; those of the *New*, as of the *Old Testament*: for if men may be saved by the works of the *Moral Law*, or of the *New Testament*; why may they not boast as much (or more) of that, as if they were saved by the less commendable works of the *Ceremonial Law*, or of the *Old Testament*? So *Rom. 2. 4, 5.* *To him that worketh not, but believeth in him that justifieth the ungodly, his faith is reckoned for righteousness.*

Or, lastly, doth *Faith* consist in the effectualness of our persuasion that God sent his Son *Jesus* into the World, that is, in the power and aptness of it to produce such effects as are *Good Works*? One would think, that *Faith* did not consist in that neither; because there may be a real, full, and stedfast persuasion, that God hath sent his Son *Jesus* into the World, which yet



yet may not produce such effects as those from which you do call it *effectual*; viz. *becoming of Christ his Disciples, living accordingly, &c.* For who can think but Pilate did look upon Christ to be really the Son of God, the true Messiah? Else, why did he say, *I find no fault in this man*, Luke 23. 4. and yet ver. 2. Jesus was accused for saying that *he was Christ a King, &c.* and v. 3. Pilate asked him, saying, *Art thou the King of the Jews?* And he answered him, and said, *Thou sayest it*: meaning, I am, or you may gather by my words that I am so. So in Mark 14. 62. the High Priest asked him, *Art thou the Christ, the Son of the Blessed?* And Jesus said, *I am*: and ye shall see the Son of Man sitting at the right hand of Power. Ver. 63. Then the High Priest rent his clothes, and said, *Ye have heard the blasphemy.* Yet Pilate found no fault with him, namely, because he thought he said true; for otherwise he had blasphemed indeed, and been obnoxious to the Law set down Lev. 24. 16. *He that blasphemeth, shall surely be put to death.* And so they urged against him, John 19. 7. *We have a Law, and by our Law he ought to dye, because he made himself the Son of God.* Yet (ver. 12.) for all this, Pilate sought to release him. And ver. 14. he said unto the Jews, *Behold your King.* And v. 15. Pilate said to them, *Shall I crucify your King?* And then upon the Cross Pilate put this Title, *Jesus of Nazareth, the King of the Jews*, v. 19. and would not alter it, though he were requested so to do, but said, *What I have written, I have written*, v. 21. And in Matt. 27. 24. it is said, *That when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see you to it.* Now from all these passages may we not infer, That Pilate had a real and strong perswasion, that Christ was the

Son of God, and Saviour of the World? else he had never ventured the displeasure not only of the people, but of the Priests and Elders, yea, and of *Cesar* himself, by taking his part so long, and calling of him a *just man* to the very last, &c. Yet you do not believe that *Pilate* had true and *saving-faith*, do you?

You need not question but *Judas* had a full persuasion that Christ was the Son of God, and Saviour of the World; else why was he in such horror when he saw him condemned, saying, *I have betrayed innocent blood*, Matt. 27. 4. yet you will scarcely say that *Judas* was a true believer. But it may be you will reply, that both *Pilate* and *Judas* had a real and steady persuasion that Jesus was the true *Messias*, &c. but this their persuasion was not *effectual*, and therefore it was no true *Faith*. And why was it not effectual? What more can go unto making a *persuasion effectual*, than that it be real and steadfast: to add, that it be also considered and thought upon, is more advantage than I need to give you: for, to be really persuaded, is one thing, and to *attend* frequently to that persuasion, is another thing, and extrinsecal thereunto; and yet I will cast in that. Both *Pilate* and *Judas* were not only really convinced and persuaded, that God sent *Jesus* into the World, but did often consider it, and reflect upon it; and *Judas* pored upon it so long, that he was the Saviour of the World whom he had betrayed, till he became *desperate* upon that account; and yet this persuasion of theirs was not *effectual*, viz. to make them the true Disciples of Christ, and to live accordingly: Whence I argue, That that *Principle*, or that *Faith*, which is effectual for those purposes, must be something more than a real, steadfast, and well-considered-of persuasion, that God hath sent his Son Jesus into the world.

All which things considered, your description of Faith proves manifestly defective, and your self to be in the same condemnation with those whom you both *chide* and *gibe* for giving an imperfect definition of the grace of Faith: For, in pag 43, you say, *The work of God is believing, but not such a believing as yours, which is only a relying upon Christ for the forgiveness of your sins.* Moreover you say, *If the Promise were made to Devils, and they had but a good Phantse, they might apply it in your way, and yet remain Devils still,* pag. 44

Sir, You have falsely reported the judgment of the generality of N. C. Ministers as concerning Faith, in saying, that they make it *no more than a relying on Christ for forgiveness of sin, &c.* I think, as the Verdict of a Jury is taken from the mouth of their *Fore-man*, so should the Verdict of N. C. in matters of Doctrine, from the declared Opinion of the *Assembly*, which consisteth mostly of such. Now their definition of Faith is this; *Faith in Jesus Christ, is a saving-grace, whereby we receive, &c. rest upon him alone for salvation, as he is offered to us in the Gospel: that is, as Prophet, Priest, and King; which appeareth to be their meaning, by quoting for it Ia. 33. 22. The Lord is our Judge, our Law-giver, our King, and he will save us.* Now Sir, how is it truth that the N. C. that is to say, the generality of them, whose sense must be fetch'd from their *Assembly of Divines*, do define Faith to be nothing else but a relying upon Christ for forgiveness of sin? Could you have traduced them worse and more palpably, if you had thought that he that should slander the N. C. might thereby do God good service? Or could you have more faithlessly represented them, if you had proclaimed them *Hereticks*, and your self of that Papish Principle, *Quod nulla*

*fides servanda est cum Hereticis*, that it is no matter how falsely men deal with Hereticks. Can you give a better description of *Faith* than they have really given, as I have cited their words *bona fide*? Yours is not half so good.

You place *Faith*, in a perswasion that God sent his Son *Jesus* into the World; only you add the Epithete [*Effectual*] which will not do the business. For a real and stedfast perswasion of the truth, may be where it is not *effectual* for such purposes, as I have shewed you.

Sir, If you will write like your Brethren of the *Rational Regiment*, (who seem to acknowledg you for their *Ensign-bearer*) or would seem to them to understand the *nature of the thing*; you must lay the stress of your description, upon the word *perswasion* (of such and such things) or *assent* to them, or upon such things as are essential to that perswasion (or do necessarily flow from it) as that it be hearty and real, else it is not true perswasion; and that it be *steady* and *stedfast*, else it is but a *half-perswasion*: but you must not lay it upon things that neither are of the essence of a true perswasion, nor do necessarily flow from it: for that were as if you should define a man to be *animal dives*, or *animal doctum*, or *animal formatum*, instead of *animal rationale*; whereas one may be truly a man, and yet neither be *rich*, nor *learned*, nor *beautiful*. So there may be a true perswasion in men, that God hath sent his Son *Jesus* into the world, and yet it may be ineffectual for the purposes aforesaid. If then your definition of *Faith* would have been imperfect and unsafe, and not distinguishable from the *Faith* of Devils, (as you your self acknowledg) unless the word *effectual* had been added thereunto; and that word doth not at all appertain to the definition of *Faith*;

Faith; if nothing but what is involved in *assent* or *persuasion*, or necessarily flows from thence, be of the essence of Faith, then for all the addition of the word *effectual*, your definition of Faith remaineth as imperfect as it was before; and instead of *taking away the blind and the lame* from us, (as the *Jehusites* propounded to *David* to do from them) you have concealed a good and accurate definition of Faith given by the *Assembly of Divines*, and have given us one that is blind, and lame, and unsound, instead thereof. Who might not have expected some *Oracle* from you concerning the nature of Faith, who have been a notorious derider of the *N.C.* for their impertinent descriptions of Faith (as you judged them) but behold *Partiunt montes*, *the Mountains have been in travel*, and see what they have brought forth! Alas! that you have had so many *throws* about the Doctrine of Faith, and are at last delivered of such a poor *starveling*.

You renew the charge of *Antinomianism* against *N.C.* p. 46. which I believe not one of a hundred of them are guilty of; and to mend the matter, you say, They may be *Antinomians*, and not know it; that is to say, they are not only erroneous, but silly, and not able to reflect upon what they themselves do hold.

Sir, If amongst the Writings of *N.C.* you cannot single out one Book of twenty that savoureth of *Antinomianism*, (as I am confident you cannot) to lay that imputation upon the body or generality of them, must needs be owned for a vile slander. You seem to have forgotten that old rule in Logick, *Argumentari non est ex particulari*: To charge the error of an inconsiderable number, upon their whole Party, in which there are a hundred times as many that are free from the errors; and to argue thence, that they  
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are all such, is a crime, and a way of arguing, seldom taken up out of *ignorance*, (for few are unable to discover the fallacy of it) but of *envy* and *malice*. If such an argument were concluding, from thence might be infer'd, that all men, of all Parties, were *Drunkards*, *Whore-masters*, *Hypocrites*, (and what not?) because there are some of all Parties that are such. And yet this is the best Argument that you have brought to prove that the N. C. Ministers are *Antinomians*. I should abhor to say, that all, or most, of the *Conformists* in *England*, are errand *Sociopians*, because some of them are known or judged to be such. What's that to all the rest, who disclaim and abhor it? To charge a hundredth, or a thousandth part, as if it were the whole, is such a *Synecdoche* as the Enemies of Religion are wont to use; who if they see but here and there one, & one of a hundred, or one of a thousand, of them that profess Religion, to miscarry, do presently cry out, Nay, they are all such; there is *never a Barrel better Herring*, all *Whore-masters*, all *Cheaters*, &c. By such a figure as that, it might be said, That the City of *London* is quite broke, because here and there a *Tradesman* hath failed; or that all the people of *England* were stark staring mad, because in *Bedlam*, and some other places, there are some few such. Sir, I look upon the matter of *Facts* spoken of in your Book, to be much of it true, and yet all false (in a divers respect): 'Tis true, that some have been sawcy with God in their Prayers, have used unseemly gestures both in praying and preaching, (and what may not some in all Parties be said to have done, and to do, from day to day, that is uncomely and impious?) but that all the N. C. or that the *generality* of them, are guilty of such things, *ex. gr.* that they do generally preach *Antinomian* Doctrine, is absolutely false: for  
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the major part of them, do look upon *Antinomianism* as an Axe that is laid to the root of all Religion ; and, can truly say with the Apostle, *Do we make void the Law through Faith ? God forbid ; yea, we establish the Law.* Rom. 8. 31. Or as it is in 1 Cor. 9. 21. *Not as without Law to God, but under the Law to Christ*, and do believe that till Heaven and Earth pass away, one jot or tittle of the moral Law shall not pass away, as our Saviour speaketh Mat. 5. 18. Cease therefore to traduce the N. C. Ministers, as if all or most of them were *Antinomians* : (you might as truly have said, they had been Papists) Why should you imitate him, whose name is *The Accuser*. ( meaning *the False-accuser* ) of his Brethren ? You would be loath to call him Father, why do you do his works ? But I have stayed too long upon this last Paragraph, and that which made me do so, was, because I observe the *Leaven* of a false and invidious *Synecdoche*, or speaking, as if a thousandth part were the whole, to *leaven* the whole lump of your Book, and to run, like so much ill blood, in all the veins and arteries of it. I find that ill-conditioned fallacy to be the *πρώτον πύλον*, the first and grand Error and Absurdity in your Book, from which many more do follow.

Therefore let things be but rightly stated, viz. as thus : Some N. C. do so and so, ex. gr. use unseemly gestures or expressions ; but that disease is no more (if not less) *epidemical* amongst them, than amongst the *Conformists* ; as you said well, *There is some trifling every where* ; and when the matter is so stated, you will find you have brought your Hogs to a fair Market ; and when you come to shear them, you will have but little wool for all their great cry.

You seem to think, that you have imparted some great Mystery to the World, in telling us that there are  
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some weak, inconsiderate, and affected men, that do not conform; and what fool cannot tell you, that there are a great many such that do?

Sir, If it might comport with interest it would be owned, That there are as *Orthodox*, as *Peaceable*, as *Pious*, as *Ingenious*, as *Learned*, as every way accomplished men, as any amongst your selves, that do suffer what is next to hunger and nakedness, because sincerely unsatisfied (in all things) to conform; (for the truth of which, they can appeal to God and to their own Consciences) as any of their years and standing, that you can glory in. Therefore brand them no more with the ignominious names of *Antinomians*, *men that understand not common sense*, &c. lest the World should think, that too much pride and malice hath made you mad, so that you cannot oblerve what is as plain as the nose upon a man's face.

But I proceed to pag. 48. there methinks the profane spirit seemeth to have entred into you again, bringing with him seven other spirits worse than himself. Mat. 12. Your words are these; I mean, (one) that tells you stories of God's desertings and withdrawings, and again, of his shinings and sealings. Such a one you call a person that preacheth his own fancy (but just before).

Sir, Are you come to that? The Lord rebuke you. What, was our Saviour but melancholly and fanciful-when he cryed out, *My God, my God, why hast thou forsaken me?* When David complaineth of God's hiding his face from him, as he doth, when he saith, *Cast me not away from thy presence*, Psal. 13. & 27. & 50. Psal. 51. 11. When he expostulateth in these words, Psal. 77. 12. *Hath God forgotten to be merciful? Hath he shut up his mercies in displeasure?* Were these but fancies in the Prophet David, or stories, (as you call them) as might be  
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be of *Bel* and the *Dragon*, of *Tobit* and his *Dog*, or of the wandering *Jew* you write of.

You seem to think that you have given a convincing and undeniable reason why they should be taken for such; For (say you) some well-meaning people fall into those melancholick and despairing-fits, and are recovered again into greater chearfulness and assurance, without any reason at all, but only by a fanciful application of some Scripture, or other, which belongs not to their condition, &c.

Now, Sir, admit what you say be true, viz. that people are sometimes recovered out of their despairing fits by meer fancies, and mistakes; Doth it thence follow, that therefore their despair (or melancholly, as you call it) had never any considerable ground or foundation, because the Cure is now and then wrought by so slight a means, as a mistake or misapplication of Scripture? Is not God able to bring the light of comfort even out of the darkness of ignorance, and of mistake? Will you deny, that the man of whom you read *John 9.* was ever really blind, because his sight was recovered by no more probable means than was the anointing of his eyes with clay and spittle, and his washing in the Pool of *Siloam*? God hath frequently made use of the mistakes of men, thereby to do great things in the world, causing them to praise him (as it is said the wrath of the wicked shall be made to do). Was not *Augustin* his life saved (when time was) by a mistake of his? for, by that means he escaped the design of a *Manichee*, who lay in wait to kill him, had he gone the right way. Who hath not heard of one that had a dangerous *Imposthume* cured by a stab that was given him with no better intention than to destroy his life? It was *felix error*, a happy mistake, as God was pleased to order it. Did not the Providence of God ruin the

*Moabites*, and rescue *Israel*, by a meer fancy or conceit of theirs, who seeing a reflection of the Sun upon the waters, colouring of them red, took them for blood; whence they concluded, that the *Israelites* had smitten one another, and cryed out, *Now Moab to the spoil*, 2 Kings 3. 24. which meer mistake, brought the *Moabites* into the Camp of *Israel*, there to receive their bane; as appeareth in the following Verses. God can make even the *unrighteousness* of men to commend his own *righteousness*, and cause his truth more to abound through their lyes, unto his glory, Rom. 3. 5, 7. Must we therefore deny, that it is the *righteousness* of God which is commended, or the *truth* of God which is made to abound, because it is in such a way, and by such unlikely means? No more ought we to deny, that men were under real trouble, and for which they had ground enough, because it pleaseth the All-wise God to make some fancy or mistake of theirs sometimes very contributory to their ease and comfort. You will not say it was not true or wholesome meat which was brought to the Prophet *Elijah*, because it came by the mouth of *Ravens*, 1 Kings 17. 4. Creatures more like to beguile him, than to feed him; or to bring him *Carion*, rather than any thing else? It is lamentable to argue, that the Effect is not real, that no real event was conceived, because the *instrumental Cause* was but slight, and seemingly disproportionable. If you will argue so, How can you believe that the Walls of *Jericho* were really thrown down, sith the doing thereof is ascribed to no likelier Instruments than the blast of a *Rams Horn*, sound of a *Trumpet*, and shout of the people? Judg. 6. God can make the weakest things that are, the grounds and occasions either of the casting down or lifting up of men; and I think his Arm is then most bare, his Hand most visible in doing of it,

it; when the means wherewith he partly clothes his Arm, are very unlikely and impropportionate.

Then is God most of all visible, when he makes the weak things to confound the mighty, and things that are not, to bring to nought things that are, 1. Cor. 1. 28. it followeth, *that no flesh should glory in his presence*; that is, that men may ascribe the glory wholly unto God. A Physician that shall conquer the fancy of his melancholly Patient, by some effectual stratagem, and cure him that way, is more to be admired than he that shall effect the Cure by a long course of Physick and Diet (as he that deceived his Patient into a belief, that he had discharged him of abundance of *Chickens*, which before he conceited his body did abound with, and so he became well).

Sir, I abhor that men should go about to build up the comfort of others upon sandy foundations of misinterpreted passages of Scripture, (as if I had a friend that were blind, I would thank no meer man for *anointing his eyes with clay and spittle*) but confident I am, that God can cause the light or comfort to shine through the *chinks and crevices* of the *mistakes* and *misapprehensions* of men, and doth, sometimes by that means, convey peace to those to whom peace belongeth; as that with but *clay and spittle*, he can open the eyes of the blind. It is God that comforteth a good man, whensoever he is comforted, though it be by a meer mistake that he is comforted; which ignorance, or mistake, is not of God's infusing, but is certainly of God's disposal and over-ruling, for such an end.

Leave off therefore to laugh at *withdrawings* and *dissertions*, because those who are cast down, yea, and brought (as it were) to the very gates of hell, with the terrors of the Almighty which do even distract them, may be lifted up again (if God so please) even by

means of some inconsiderable *Error and Misapprehension.*

But, Sir, why do you find fault with the words *shinings and sealings*? If you know them not to be *Scripture-phrases*, you are very ignorant, and little acquainted with your Bible. If you know them to be the very phrases and language of the *Holy Ghost*, in deriding of them, you are very *prophane* and *desperate*. You had best scoff at those words of *David*, *Psal. 67. 1. God be merciful to us, and cause his face to shine upon us.* And *Psal. 119. 135. Make thy face to shine upon thy servant.* Or, if you dare, you may say the *Apostle Paul* did but *cant*, when speaking of God in *2 Cor. 1. 22.* he saith, *Who hath sealed us*: and in *Eph. 1. 13* *In whom also ye believed--- ye were sealed with the spirit of promise.* And in *Eph. 4. 30.* *Grieve not the holy spirit, whereby ye are sealed to the day of redemption.* Are you offended with the *holy Ghost* for speaking of *shinings and sealings*? Or if not, why may not *Ministers* speak the same language, yea, that to chuse? according to what the *Apostle* saith, *1 Cor. 2. 13. Which things we speak not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, &c.*

Take heed of making any approaches towards the sin of *blasphemy against the Holy Ghost*. Keep from *presumptuous* and *daring-expressions*, lest you fall into the *great transgression*. To deride the language of *Scripture*, seemeth to be a step towards it. If not for the *N. C.* sake, yet for your own sake, beware of wounding them through God's sides; charging the Word of God with *folly*, that you may charge them with *foolishness* for using of it. It were better your tongue should cleave to the roof of your mouth, or your pen stick fast to your hand, than that either of them should be so employed, as to represent those things as *meer stories,*

ries, or *cunning-devised fables*, which are your very words and expressions of the *Holy Ghost*.

From carping at *God*, you proceed to carpat *men* again; and no wonder that you that have done the former, should do the latter. For, in pag. 49. you bring in your self *smiling* at the N.C. for saying, *that the great things of God are foolishness to the world*; though the Apostle in 1 Cor. 2. 14. saith, *The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned*. What occasion for a smile at this time? Would you prove your self to be *animal rationale*, by shewing that you are *animal risibile*? You know the Proverb, *Per multum risum*. Take heed of smiling at the *Holy Ghost*, or any assertions of his, or so near in words to his, as ever you would have him for your Comforter; take heed your laughter be turned into mourning, and your joy to heaviness, lest that blessed Spirit laugh at your calamity, and mock when your fear cometh, as it is Prov. 1. 26.

Believe me, Sir, those *loving and kind smiles* wherewith you charge the N.C. let fall upon their people, are not half so bad as are those *smiles* of scorn and derision wherewith you fall upon the words and sayings of the *Holy Ghost*; I had almost said to you as Peter to Simon Magus, Acts 8. 22. *Repent of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee*.

How groundlessly merry do you make your self with the N.C. for expressing, that such are *experimental Preachers*, in the words of St. John, 1 Ep. 1. 1. *For that which they have seen with their eyes, which they have looked on, which their hands have handled of the word of life, that declare they to us*. Pray, Sir, consider that a man may allude to those words (upon such an occasion) and

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yet not be ignorant of the *primary* and *genuine* interpretation of them, namely, to be such as you give, only knowing that it is common to speak as if we had *seen*, and *felt*, and *handled* those things of which we have had *experience*, as if our *senses* had conversed with those things which we have *experimented*, though those things be objects too high for sense, ex. gr. *O taste and see that the Lord is good*, ( though the goodness of God can neither be *tasted* with our bodily *palates*, nor seen with our bodily *eyes* ) therefore in those words of Scripture ( only alluded to ) he expresseth, that some are *Experimental Preachers*. I love not comparisons ; I believe I ought to think, that so are some of yours ; but it is the manner of expressing one that is *Experimental*, which you here find fault with, and that I have undertook to justify.

With how great a *latitude* and *variety* doth Scripture its self quote Scripture ? ex. gr. sometimes it quoteth the *sense*, but not the *words*, as Matt. 2. *Thou Bethlehem art not the least*; out of Mic. 5. 2. But though *thou Bethlehem be little*. Sometimes according to the *antitype* intended, and not the *type* expressed ; so Mat. 2. *Out of Egypt have I called my Son*, taken out of Hosea 11. 1. Sometimes by way of *analogy*, so Matt. 15. 7. *Well hath Isaiah prophesied of you, saying*, &c. meaning, of such another people as they were, not of them *directly*. Now why the words of Scripture may not be *alluded* to, where the *primary* sense is not reached, without either *sin* or *folly*, ( especially when notice is given that we do but allude ) is a thing that I cannot understand. Thus in Matt. 8. 17. *He healed all that were sick*, that it might be fulfilled which was spoken of by *Esaias*, saying, *Himself took our infirmities, and bare our sicknesses* ; which ( say our *Annot.* ) was principally fulfilled by bearing all the punishment due to  
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our sins, *Isa. 53. 4. 1 Pet. 2. 24.* It is for want of *Carmels*, that you lye straining at such Gnats, (innocent, not ignorant allusions, I mean) and surely, but for the love of mirth, jeering, and quarrelling, you would never carp at such harmless things, and make as if you were astonished as much at a very intelligible allusion, as if it were the incredible story of the *Wandering Jew*, whose name I know not; but had you spoken of a *Wandering Christian*, I might have taken him for your *Pilgrim*.

Sir, In pag. 22. I find you much troubled again with the *Visions* of *W. B.* Hath *W. B.* had a *Vision*, say you? But should *W. B.* appear to you in Print, with that smartness of Fancy with which in his younger dayes he was able to have appeared, or with the *Gravity*, *Piety*, and *Judgment*, with which I presume he is able to appear at this day, taking you to task for all your *erroneous*, *prophane*, *scoffing*, and *scurrilous* passages, I suppose it would be the most affrighting *Vision* of *W. B.* that ever you saw yet.

Sir, That root of bitterness which is in you, sends forth another branch as bitter as any of the rest, in p. 53. viz. in these words, *You suffer, if a man devour you by living continually upon you, if he take of you Gold, Silver, and other gifts, whereby he must be maintained.*

Now, Sir, I partly perceive whereabouts the shoe pincheth you, as well as you that have it on. It seems to be the grief of your soul, that *N. C.* should pick up a poor scanty Livelihood, (possibly deserved by as much pains as you take) though they have Wives and Children to maintain, and you have none. If *Dives* (mentioned *Luke 16. 21.*) did grudge *Lazarus* the Crumbs that fell from his own Table, you have done worse; for you seem to grudge *N. C.* (many of them worthier men than your self, without disparagement to

to you) the *Crumbs* which fall but from the *Tables* of other men. If he were denied a *drop* who grudged but his own *Crumbs*, what must you expect that do grudge N.C. the *Crumbs* that fall from other mens *Tables*? intimating thereby, that your desire is, that they and theirs should be starved: for without relief from them whose *Charity* you upbraid, and thereby endeavour to restrain, there is no visible way for them and theirs to subsist.

If your betters may not live, ( for though I am not, yet many of them are) even upon the *Charity* of their *Friends*, ( which no *Law* doth forbid ) why should you? Methinks you are another *Diotrephes* whom *St. John*, 3 Ep. v. 10. thus describeth, *Diotrephes who loveth the prebeminence, receiveth us not; prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would.* A *Batchellor* so envious against men that, it may be, have ten times his *Charge*; and not a tenth part of his *Income*, is, in my opinion, the veriest *Monster* and *Prodigy* of *Ill-nature* ( one of them ) that ever I heard of. Shake hands with *Bonner*, and the next thing you do, bespeak *Fire* and *Fagot* for the *N. C.* for there is as much mercy in burning them and theirs, as in starving them. A *Fiery Furnace*, if you could get it heat for them, and prevail they might be cast into it, would shorten their sufferings; for they that be slain with hunger, pine away for want of the fruits of the *Earth*, *Lam.* 4.9. But such is the *Nero-like* cruelty in those passages, that I have not patience to think or write any more of it, having propounded a lingering death, as if you had not been so much their friend, as to be content they should be dispatched presently, as he replied, *Non adeo tecum in gratiam redii, & faciam ut te sentias mori.* As great a *Moralist*



ralist as you pretend to be, for ought I see, you may learn *Humanity* of the *barbarous* people, spoken of *Acts* 28. 2. who shewed more kindness to *Paul* and his Companions, though strangers, than you would have to be shewed to *N.C.* by their Friends and Acquaintance, *Fellow-Scholars*, *Fellow-Ministers*, *Fellow-Christians*, and howsoever else related to them, or obliged by them.

In pag. 55. the *N.C.* speaking of that *Seal* to their *Ministry*, which some have had, you cry out in scorn, *More phrases still!* as if you that delight in *home-ly Proverbs*, (which you seem to do) both in your *First* and *Second Debate*, (which came to my hand but yesterday, being *May 3.*) were greatly offended, as often as you did hear any Scripture-language.

You insinuate in p. 56. as if the *N.C.* did make it one note of a man converted, that though he have a great many faults, yet he is wrought to antipathy to *Bishops*, *Common-prayer*, *Cassocks*, *Girdles*, &c.

Show me such a thing in print, or quote me such a passage out of any of their Sermons, if you can: for my own part, I am so far from thinking that enmity to any, or all of those, is a *Characteristical* note of true *Grace*, that I think a man may hate them *cane & angue pejus*, and yet himself be in the gall of bitterness, and bond of iniquity; and I believe there are thousands of *N.C.* more, of my mind for that matter; and as few of that opinion, as there are of them that think that a man cannot be a *true-hearted Subject*, unless he will make a practice of swearing *God damn him*.

In p. 58. you have a Bout with the *Assembly* (for no less than *Synods* and *Assemblies* are your *Match*, or adequate objects of your reproach and scorn). I never was the man that did purchase one pounds worth of *Church-Lands*, nor could be prevailed with to do it,

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though I have been urged to it, at what time I was a little in *purchasing-case*; and therefore I am more free to rep'y to what you charge the *Assembly*, or part of them, with, viz. *Time-serving*, *Meal-mouthedness*, in that they have said nothing in their *Annotations* (or those parts of them where you say you had reason to expect it) concerning *Sacriledg*, whereby they might either have *prevented* or *condemned* the sale of *Church-Lands*, &c.

Sir, You might have made a more candid construction of that their *silence*, if you had so pleased, than you have done in calling it *Time-serving*, &c. Possibly it might spring from no other cause but this, viz. that they had not the same *notions* and *apprehensions* concerning *Sacriledg*, as you and some others have; or, that they did then think, that *Church-Lands* would not have been so disposed of as they were; and that the sum of all that was intended, had only been to have spread the *Muck of the Church* further than it had wont to be; but not to carry it off from the *Church-Land*, or from the *Inheritance* of the *Church*.

It is thought that you your self in those days (for some reason that is suggested) had not so great a *zeal* against all that which some men call *Sacriledg*, as now you pretend to have; and were so far from reproving others for it, that--- but if I am mis-informed, I cry you mercy; but if I am not, I fore-see the refuge you will flye to, by the *Apology* which you make for others, p 66. in the words of St. Paul, *When I was a child, I spake as a child, I understood as a child, &c. but when I became a man, I put away childish things*: Yet who can tell whether a second temptation, and a little more age, would not make you *twice a Child*, as old men are proverbially said to be? whom yet your candor will not extend to pardon upon that account.

You

You tell the N.C. p. 67. that you do think the Religion of the N. C. to be a *Childish* one, and perhaps could prove it so.

Do you not thereby insinuate, that your Religion is quite different from that of the N.C. ? for if it were the same, it would follow, that yours were a *Childish* one too. Now, Sir, the Religion of the N. C. is that which is briefly summed up in the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*; or, if you please, in the *Thirty six Doctrinal Articles* of the *Church of England*. Now pray, Sir, what is your Religion which you intimate it is not the same with theirs? which must be meant for *kind* and *substance*; for if you speak of little things, the Scripture hath taught us, that the *Kingdom of God* ( or of *Grace and Religion* ) is not meats and drinks, ( meaning, that it consists not in the doing or scrupling of things indifferent ) but in righteousness, and peace, and joy of the *Holy Ghost*, Rom. 14. 17. If the *Articles of your Creed* be not the same with ours, pray tell us what they are : if you hold not the same rule, both of *Faith* and *Manners*, that we do hold, to say you are not of our Religion ; if you are not *Christians* and *Protestants*, your Religion doth specifically differ from ours ; but if you agree with N.C. in these things in which the essence of Religion doth consist, do not attempt to make them odious, by telling your Party, that the N.C. are of a Religion different from you, and that a *childish* one. If the *Creed*, the *Lord's Prayer*, the *Ten Commandments*, the *Doctrinal Articles of the Church of England*, together with a belief thereof, and conversation generally as suitable to those things, as that of the C. is, be not *childish* things, say not that the Religion of N. C. is so, for therein doth it consist; which you should have better considered, before you had ventured upon so false and bitter a calumnation.

From the end of p. 68, to the beginning of p. 73, you would *wind* N. C. in to talk with you about the *Covenant*, and some other dangerous matters (*as if you were a Trapanner*); but if that be your design, I think they have all more wit than to be *trapan'd* by you.

In p. 74, something occurs that had been both objected and answered before.

In p. 76, 77, and 78, (in my weak opinion) you have the N. C. *upon the hip*, more than any where else, and you *smite them hip and thigh*; telling them, *that there was a time when their Ministers would by no means hear of Liberty of Conscience; that they would not so much as tolerate five poor men; and that they said, that to grant a Toleration to them, and not to other men, would be counted Injustice.*

Let them plead their cause here, that can; for my part I cannot: I believe that some of them have since been sensible of their error, in that particular, and would not relapse into it if they were in *statu quo prius*. For ought I know, the *over-rigidity* of some men in those days, and their unwillingness to afford that *sober latitude* and *liberty* as became them to do, is one of the great sins (if not the very matter of *Uriah*, as it were) for which God contendeth with them at this day, and hath made themselves to *drink so deep of the cup of sufferings*, as they have done, and do at this day: But as *Abner* said to *Joab*, 2 Sam. 2. 26. *Shall the Sword devour for ever? Knowest thou not, that it will be bitterness in the latter end?* So say I to you, Shall that *over-eager* and *impatient Spirit* (impatient that any should dissent from them) continue for ever? Shall it be always? Will you be one of those that shall blow the coal, and rake together those embers that were ready to dye? Shall this breach be upon  
your

*your hand?* Will you be he that shall say as *Abner* did to *Joab*? 2 Sam. 2. 14. *Let the young men arise and play before us*; meaning, fight and destroy one another? Will you encourage the battel, and animate those that are in power, that the *Sword* may never depart from the house of the N. C. but that *vengeance* may be taken of them to all generations, because some of them were too hot, and too violent, when time was? I say, some of them; for all were not so, it may be not one of twenty: for the greater part of N. C. Ministers that now survive, are about the age of forty, or under, rather than over (if I mistake not); now such were but young in the days you reflect upon, and did hardly know their right hand from their left (many or most of them) in point of Church-Government. They were like the Sun at its first rising, which casts no great heat, no not in the warmest season of the year, in the *Dog-days* themselves: but if any were thought to be like the Sun in its Meridian, which when it comes there, burns and scorches with its perpendicular and direct beams, they were the elder sort of Ministers, which are now even worn out. It was they (if any body) that eat the *sowre grapes*, (and but some of them neither) for which the *childrens teeth* are now set an edge. But hath not God said, that *Proverb* shall be used no more? Meaning, that it shall be no more so, viz. that Children should suffer for their Father's faults, but every one should bear his own sin.

The Apostle's rule is, that if any man be overtaken with a fault, they that are spiritual should restore him with a spirit of meekness. You know the word is καταρτισθαι, that they should set them in joint again. But how far have you been from so dealing with the N. C.? insomuch that you have gone about to break all their bones, (as upon the *Wheel*) and that not for  
any

any fault of their own, (as to the most of them ) but for those faults with which some of their *Predecessors* are reckoned to have been overtaken in the days of yore. For alas, *what have these poor sheep done* ( the young brood of Ministers, I mean ) that may provoke you, or any body else, to hasten them *as sheep to the slaughter*, or to excite Magistrates that they may be *killed all the day long*, with grief, and poverty, and hunger, and care ? &c. I have sometimes thought it was a little harsh for *Shimei* to be called to account in *Solomon's* time, for the faults which King *David* his Father had forgiven him ; and to be confined for the same, together with an advantage sought against his life ; it seemeth to have been *summum jus* ( though I will not say it was *injuria* ) ; and, Sir, will you press that, after an *Act of Indemnity* passed, extending unto N. C. as well as others, ( for there was but one *sin* which it left unpardoned, and that was none of theirs ) I say, that after so full an *Act of Oblivion*, which all other sorts of offenders ( one onely excepted ) had, and have the benefit of, an occasion should be taken against N.C. not by any transgression of their own, as was that of *Shimei* ; but from the *over-actings* of other men, which they could not help. Yet from that very *Topick* do you seem to plead for severity against many N.C. that were as innocent as your self, till the *Law of Bartholomew* came, and then they dyed ; and though dead, you cannot speak well of them, for all the old rule, *De mortuis nil nisi boni* ; but persecute them with your Pen, as if you could find in your heart to do by them as *Moab* did by the King of *Edom*, Amos 2. 1. who is said to have *burnt his bones to lime*.

I look upon your two Books as a couple of *Lime-Kills*, in which you go about to burn the bones of the dead

dead N.C. so fearful you are lest *those dry bones should live again*, and lest *sinews and flesh* should come upon them, Ezck. 37. You have lately brought two great stones to roul over their Sepulcher, that they rise not again; being as fearful they should, as Herod was lest John the Baptist (*whom he had beheaded*) should rise again from the dead. The souls of men that are sorely put to it in many places, will bless you for it; and God will certainly reward you for so doing, either in this World, or in the next. It was thought that some balm might have been found in our Gilead, and that the wound which hath continued so many years, might have been healed after a while; but you have come forth with an intent to make it greater than ever; like an ill-minded Chirurgeon, that puts in some cruel Corrosive, to put back the Cure, out of a covetous design that he may get so much the more money.

You write of the *eagerness* and *rigidness* of some of the N. C. before this last Revolution: I blame them for it. True it is, that some of them had been silenced men several years, and great sufferers; and the remembrance thereof might somewhat exasperate them when they became the Head, and those that troubled them, the Tail. But you see, that if any thing of vindictiveness, or desire of retaliation did work in them, God who hath said, *Vengeance is his, and he will repay it*, hath so met with them for it, as may be a warning to others; and what an aggravation of sin it is, to venture upon it after eminent warning, may be gathered from Dan. 5. 22. *And thou, O Belshazzar, hast not humbled thy heart, though thou knewest all this*, viz. All that God had done to Nebuchadnezzar for the self-same Sins.

Revenge is a slippery foundation, whosoever builds upon it; and therefore you have done ill (in spight of a gracious *Act of Oblivion*, forbidding men to upbraid one another with old faults therein forgiven) to rip up old sores, and to re-damnifie those persons (all you can) whom His Majesty hath been pleased so graciously to *indempnifie*. Herein you have done like *Gebazi* the servant of *Elisha*, who said, *Behold, my Master hath spared Naaman the Assyrian; but I will run after him, and take somewhat of him*, 2 Kings 5. 20. So His Majesty hath spared the N. C. in His gracious *Act of Indempnity and Oblivion*, but you run after them, and will have your penniworths out of them. But verily, Sir, if you be served as *Gebazi* was for the same crime, I mean with the reward of a *Leprosie*, you that tell *W.B.* that his *similitudes* are *lowfie*, (which how it came into your mind, I cannot divine, unless your head be full of them) will find your self to be truly and notoriously *scabby*, and then I presume that your self will really abound with *lowfie similitudes*, or more than the *similitudes of Lice*, even with *Lice* themselves, which if you find your self troubled with the *black* or *yellow Fundice*, (as by your adust choler you seem to be, and by the overflowing of it) may be of good use to you. Verily, if those Worms that did eat up *Herod* (who was said to have been *σκαληδαίζων*, Acts 12. 23.) were *Lice*, by the *pride* and *insolency* which is expressed in your *Two Debates*, you should be as much in danger, as most men I know, to dye of a *Athiriasis*, as *Herod* did; and as you have sinned, as he, so to suffer like him.

Sir I had over-look't so slight a passage as I meet with in p. 81, where you speak of the *white cap* and *the lice*, which you have often seen under the *black*, upon the N. C. Ministers heads; but that by the *white* you mention,



mention, it is strongly conjectured who is the *mark* you aim at, and who the *Marks-man* that aims at him; at whose good *Head-piece* it is thought you are more offended, than at the *two Caps*, and the *Lace* which he wears upon it. You make the N.C. presently reply, *Any thing becomes a godly man*. I fancy that that short jerk of yours would have took hugely in a Play; and that it is so like *Ben Johnson* or *Shakespear*, as if it had been spit out of one of their two mouths; and therefore must needs become you, that are, or should be, a grave Divine.

You have a strange assertion in p. 82, which flows like milk and honey, but is full of gall and wormwood. I am sure ours (say you) have a spirit of prayer; but neither ours, nor yours, can pray by the spirit. I mean, (say you, p. 88,) that the Spirit of God doth not now suggest to any of us (when we pray) the very matter and words which we utter.

You did not learn that lesson of the Apostle Paul, who telleth us, 2 Cor 3. 5. that we are not sufficient of our selves to think any thing, (viz. that good is) as of our selves: On which Text Dr. Featly thus glosseth: So far are we from doing any good work of our selves, that we cannot think a good thought. And I am sure our Saviour saith, John 15. 5 *Without me* (that is, without the assistance of my Spirit) *ye can do nothing*. How then can you indite a Prayer, consisting of many good thoughts and conceptions, fitly expressed, without the assistance of God's Spirit? Are those words Canonical Scripture? Rom. 8. 26. *The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit its self maketh intercession for us, &c.* that is, (saith Dr. Featly) the Spirit telleth us, as it were, within, what we shall say, &c. and prompteth (as it were) our lesson to us, how we ought to pray in all

our necessities. When the Apostle saith, Col. 4. 3. *Pray for us, that God would open a door of utterance to us, &c.* the same Author expoundeth it, as of an opportunity of *Preaching*, so likewise of *ability of Speech*; for which David prayeth, Psal. 51. 15. Also those words, 1 Cor. 1. 5. *That in every thing ye are enriched by him in all utterance, or speech.* Thereby, saith Dr. Featly, may be meant the gift of *Eloquence*, such as *Apollo* had, &c. So in Eph. 6. 19. Paul wisheth them to pray, *that utterance, or speech, might be given unto him, that he might open his mouth boldly, &c.* Doubtless Paul had a *habit, power, and faculty*, of speaking well and freely; but he depended upon God for assistance in the exercise of it. In Luke 21. 15. Christ promised to give to his Disciples both a *mouth* and *wisdom*, (that is, both fit matter of speech, and manner of expression) which implieth, that those things are the gifts of God, and spring from the assistance of his Spirit, especially when they are excellent, and without *premeditation*, as is there expressed.

When men are furnished with *matter* and *words* in prayer, far above the rate of their natural or acquired parts, as also, of their *premeditation*, *preparation*, and *predisposition*: and when many pertinent things, which of a long time they had not thought of, are seasonably and strangely brought to their minds, and that, it may be, in secret prayer too (in which they could not be moved by any thing without them) whereunto should they attribute it? Should they say as he (most arrogantly) in another case, answering to the Apostle's question, *Who hath made thee to differ? Ego describo me ipsum, I have made my self to differ*, viz. from what he could, and used to do at other times: or should he say, That God was pleased graciously to assist and enlarge him then, more than at other times?

Sir,

Sir, I shall confess to you, That I do not look upon the furnishing of men in prayer, meerly with fit matter, and apt words, to be any *sanctifying, distinguishing, or saving* work of God's Spirit: for I think the Spirit of God may do as much as that comes to, even for wicked men, (as he may enable them to *prophecie in the Name of Christ, yea, to cast out Devils*) but that it is a lower and more common work of the Spirit of God, I do not in the least doubt, for that I find these words, John 14. 26. *The Comforter (that is, the Spirit of God) shall teach you all things, and bring all things to your remembrance:* and John 16. 13. *The Spirit shall guide you into all truth.* I think it a very good Maxime, *Omne verum est a spiritu sancto*, that is, *All truth is from the Holy Ghost*; witness the Text which I last quoted. Surely then, when not only truth is suggested, but truths so *circumstantiated*, viz. such as are pertinent and suitable to the purpose of our prayers, together with an ability to express them as they ought to be expressed, when neither the *parts* nor *preparations* of those men by whom they are so expressed, would enable them, in an ordinary way, to do either; the finger of God's Spirit must needs be acknowledged as a *Guider*, and a *Remembrancer*.

Admit, Sir, that you were bethinking your self of the *materials* and *method* of a prayer, for which you have no set-form any where, as being calculated for an extraordinary occasion; pray tell me, would you desire the assistance of the Spirit of God in it, or would you not? Nay, if you were to compose a set-form of prayer, were it but a *Collect* or two, which were to be part of a publick *Lituegy*, (or for your own private use) would you desire the Spirit of God to assist you, or would you not? Nay, if you should resolve to use a *Form* of your own composing, which

you might vary as you should see cause; would you not desire of God, that if any thing were *left out* which was necessary for you to put in, he would *bring it to your remembrance*, and dictate it to you by his Spirit? And if any thing should be *cast in*, (unthought-of before) which were as much or more material than any thing you had prepared, would you not make use of it, and bless God for it, as a seasonable suggestion from his good Spirit, who is the *Spirit of Grace and Supplication*? In case you would do so, (as verily I have so much charity for you, as to think you would, for else I must think you to be I know not what) why should you deny that it is any work of the *Spirit of God* to furnish men with *matter and words* in prayer? That the *Spirit of God* is he that doth furnish men with *sincere sighs and groans*, and *suitable affections*, that you will grant. Now I see no reason that the *higher faculties* of men, *viz.* their *Judgments* and *Inventions*, should be denied to be under the guidance and direction of the *Spirit of God*, whilst their *lower faculties*, *viz.* their *Passions* and *Affections*, are by you acknowledged so to be.

The reason you render why no man can pray by the *Spirit of God*, is this: For if you pretend to this, (say you) then those prayers are as much the *Word of God*, as any of David's *Psalms*, or any part of the *Bible*, and may become *Canonical Scripture*.

Surely, Sir, this Argument of yours is very slender, and far from *cogent*. For though I grant, that whatsoever the *Spirit of God* doth dictate, is infallibly true, as any thing can be; yet it doth not follow, that it may serve for *Canonical Scripture*, (though written) and that upon two accounts: First, because it was never dictated by the *Spirit of God* for that purpose, *viz.* to be a *Rule of Faith and Manners*, (or either) to  
all

all other men, but for a private use. Secondly, Because we cannot be infallibly certain, how much, or how little, of the *matter* and *expressions* of our prayers, are dictated to us by the *Spirit of God*; nor any further assured thereof, than we are confident they are agreeable to the Scripture, or Word of God, or mind of God therein revealed; of which they are not able to judge *infallibly*, as St. Paul, and other Penmen of Scripture, were, who knew what was, and what was not inspired into them by the *Spirit of God*, 1 Cor. 7. 10. *Unto the unmarried I command, yet not I, but the Lord.* And v. 25. *Now concerning Virgins, I have no commandment of the Lord, yet I give my judgment, &c.* intimating, that he knew what was given him in commission from God to speak, and what was not. But what private man can say, So much of my Prayer was dictated by the Spirit of God, so was not the rest? Only they judge, (in which it is impossible for them to be mistaken) that such materials and expressions were according to the mind of God in Scripture. For those two reasons, the prayers of private men, though much of them were dictated by the Spirit of God, may at no hand be admitted for *Canonical Scripture*: and so your Argument which is taken from thence, falls to the ground:

But why are you so careful that men should not depend too much upon the Spirit of God for his assistance in prayer, namely, as to *matter* and *words*? Is it not generally the fault of men, in that case, to depend upon God too little, and to go out in their own strength? Why do you fear least men should too much ascribe that which is good and excellent in their prayers, to the conduct of God's Spirit, and say, *Not unto us; O Lord, not unto us, but to thy Name be all the glory?* Doth not every good gift come down from the Father

*iber of Lights*; and amongst the rest, the Gift of Prayer, which consisteth in ability to make use of fit, both *matter* and *expressions*?

Think not to evade, (which is all the shift you have) by saying, That he who hath not the *Grace of Prayer*, prayeth not by the *Spirit* ( let his *matter* and *words* be what they will be ) and therefore *matter* and *words* in prayer, are not by the *Spirit of God* suggested to any man, be they ever so good : for a man may do what he doth by the *Spirit of God*, or by the assistance thereof, and yet may exercise no *saving-grace* in so doing : for as *Divines* do generally acknowledg, there are *common* as well as *special* and *peculiar* gifts of the *Spirit of God*. Witness what the *Apostle* writeth, 1 Cor. 12. 8, &c. To one is given by the spirit, the word of wisdom, to another the gifts of healing by the same spirit, to another the working of miracles, to another prophesie, to another divers kind of tongues, to another the interpretation of tongues. These were gifts of the *Holy Ghost*, yet were they no *saving-graces*, nor are they many times accompanied with *saving-grace* in them that had or have them most plentifully.

These things considered, either you are more ignorant than I take you to be, or else you were disposed to carp and quarrel, when you said, that no man can pray by the *Spirit of God*, as to *matter* and *words* : but rather than either of them two, I think you speak it out of design, to perswade men to pray no otherwise than in the use of *set* and *stinted forms*, which in case we suppose that no man can pray by the *Spirit of God*, (as furnishing him with *matter*, and *words*, and *method*, &c.) would doubtless be better than any *concocted* and *unstudied* Prayers, as those things are generally better which are the product of mature *deliberation*, than those which are enterprized on a sudden, and

and upon little advice. But as great as your zeal for *Forms of Prayer* is, you should have spoken the truth, and not have dishonoured the *Spirit of God*, by denying what is excellent in conceived Prayer, whether *matter* or *words*, to be from Him, that you might either honour *Forms*, or dishonour *Non-Conformists*. In short, Sir, By your saying that no man can pray by the *Spirit of God*, ( which some men may construe as if you *measured other mens Wheat by your own Bushel*, though I have more charity for you ) you have dishonoured nothing so much as your self, ( unless it be the Great God ) for thereby you have put such a *dead Flye into the Box of Ointment*, ( your Good Name, I mean ) as hath made it to *sink* in the nostrils of many, who before had better thoughts of you, and did hope the *root of the matter* might have been in you, ( if you will not call that phrase *canting*, because it is *Scriptural*, but since that passage, together with some others in your *Second Debate*, to their thinking, most abominable, ( yea, not passages only, but the whole Design ) there are not a few that will hardly expect to meet you in Heaven, ( if God shall bring them thither ) till they meet you there, or hear of your *signal Repentance* for so great profaneness, and so *malevolous and mischievous* Writings. What is written James 2.18. *Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works*: may be here alluded to, as thus: Yea, a man may say, Thou hast *natural and acquired* gifts; I have also ( or desire to have ) the *Spirit of God* assisting me in prayer: shew me thy gifts in prayer without the assistance of *Gods Spirit*, and I will shew thee mine *influenced and assisted* by the *Spirit of God*. Sir, If you will beg of God only to furnish you with suitable *affectious* in prayer, and you will furnish your self with *mat-*

ter and expressions; I will beg of God to give me good affections, and, over and above that, matter and expressions too, to bring to my remembrance those necessary confessions, petitions, or thanksgivings, which I should otherwise forget; to help me with words, whereas I should otherwise be at a loss; yea, to work the whole work in me, and for me; and if I be at any time enlarged as to matter and words, as well as affections, I will ascribe the former, as well as the latter, to the assistance of his good Spirit; and so doing, judge you who shall be upon the safest ground, you or I. Let that Text in 1 Cor. 2. 13. be well considered, *Which things also we speak not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.* There the Apottle acknowledgeth himself beholding to the Holy Ghost for words, as well as for affections; yea, for words not only in writing the Canon of Scripture, but in his ordinary preaching; as that expression of *comparing spiritual things with spiritual*, doth imply: for that was the Apottle's manner of Preaching in ordinary. Now if the Spirit do suggest words in Preaching, why not in Prayer?

But in p. 85, you charge the N.C. with *sawciness* in Prayer, by vertue of that *invidious Synecdoche* which doth all your feats. Here and there an *inconsiderate, hot-headed* person, useth, or hath used some unseemly expressions in his Addresses to God, one of a hundred, it may be, hath done so, and the rest have not; and you are pleased to insinuate, as if all or the most of them did do so (which is utterly false): I doubt not but such expressions (and those not a few) might be quoted out of the Prayers of your Ministers, as would make both the ears of them that should hear them, to tingle; at least-wise, would force a man to laugh, though he did



did perfectly abhor such expressions in prayer, as those which he laughed at. (So he that *tickleth* a man who cannot endure to be *tickled*, forceth him to *laugh*, though it be almost *death* to him to be *tickled*.) But verily I dare not publish such things in *Gath*, lest I make sport for *Atheists*, and confirm them in their *Atheism*, and cause them to say, *Ab, ab, so would they have it.* What though St. Paul, writing to Timothy, saith, (1 Tim. 5. 20.) *Them that sin, (viz. publickly) rebuke before all, that others also may fear;* surely he did not desire that the rebuke should be more publick than the sin was; or that they who sinned in the face of one Congregation, should be rebuked in the face of the World; thereby to expose Religion to a general contempt, and to make all men think it is nothing else but a *bundle of impertinency.* For the love of God, and of Religion, do no such thing.

I know nothing to the contrary, but that your Ministers do miscarry in their Prayers as oft, or oftner, than the N. C. do; which in them is more strange, because a Horse in a Mill may go *round*, and *round*, safely enough, though he be *hoodwinked* and *blindfolded*, (because it is hardly possible for him to go out of his way, if he do but jog on) but nothing is more easie, than for one that is *blindfolded*, and not in a Mill, to fall into some *Ditch*, or dangerous *Precipice.*

I verily think, that some of those passages which you call *fancy*, you will pretend to take out of the Prayers of some men; whose real Gifts and excellencies in Prayer, you your self would admire, if you did but hear them; but the All-wise God, it may be, to humble them, and to keep the people from idolizing of them, doth permit them to let fall some unwary expressions, which may *hide pride from their own eyes*, and make the people know that they are but

men. The best Gaarden that is, may have some Weeds in it; must it therefore be denied to be a good Garden? Or that to be a good Prayer, ( as to the main ) in which are some *unweighed*, or *uncomely* expressions? Yet let me tell you, Sir, there have been some N. C. Ministers, whom you might have heard praying an hour or two together (upon extraordinary occasions) and not have been able to have pickt one *Criticism* out of them, though you had watched for their halting. I could mention to you three *Pious* and Reverend Ministers of one and the same Christian name, viz. three *Jeremiahs*, *Whitaker*, *Burroughs*, and *Nalton*; whose conceived, and, as some call them, *extempore* Prayers, would, I presume, have as much affected you from first to last, as the *Letany* it self doth, which by men of your judgment is accounted the most *pathetical* and affecting part in all the *Common-prayer-book*: and I am well assured, there are some alive at this day, upon whom the *Spirit of Prayer* is poured forth as plentifully as it was upon them; whose names I must forbear, because they are alive, and ought not to be exposed to envy. By hearing such men, you might become convinced, that though some men may have need of *Crutches* to relieve their lameness in Prayers, yet others again can go as well without them; and are able to address themselves to God in so good *method*, so unexceptionable *matter*, so proper and significant expressions, so pertinently, so comprehensively, so humbly, and modestly, that they need no more those *forme assistants*, that others do need and use, than they that have the strongest sight do need *Spectacles*, or they that have the best legs, do need *Crutches*.

I would have no man be like the old *Fox* in the *Fable*, who in a solemn Convention made a grave speech

to

to the other Foxes; That each of them would be pleased to cut off his Tale, which ( said he ) is *long* and troublesome; and why was it, as appeared upon examination, ( for those wise Creatures would search into the *reasons of things* ) but because he had never a *Tail* of his own, or if he sometimes had one, he had lost it?

So far are many N. C. from being *sawey* with God in their Prayers, either in words or actions, that what I have heard observed of one of those Reverend *Jeremy's* I last mentioned, may be applied to them, *viz.* That they do manifest a very great *sense* and *awe* of God in their Prayers and Supplications, insomuch that they do seem even to *tremble* before him; and whilst they do as it were *see him with their eyes*, ( as *Job* speaketh ) seem to *abhor themselves as in dust and ashes*. Would you bring a reproach upon such men as those, and upon that way of *conceived* Prayer which they use, whilst you charge it as a *general* crime of N. C. ( for else you are *fallacious* and *impertinent* in what you say of that matter, in case it be applicable but to some few; for some few of all Parties are *culpable* that, and every other way ) that they use *irreverent boldness* and *sauciness* in their Prayers to God.

Sir, If you know any such, pray give them a private *admonition* first, by Letter, or how you please, then one more publick; if that will not reclaim them, *tell the Church*; and if they *will not hear the Church*, let them be treated as *Publicans and Heathens*; cast out their names as *unsavoury Salt*; *spit in their faces till they be ashamed seven days*; bate them not one odd stripe, ( as did the *Jews*, who gave but forty save one ) tie more knots upon your Whip, fetch blood of them at every stroke, bring forth your *Scorpions*, *fley* them, yea, *excommunicate* them, yea, *anathe-*

matize them with an *anathema maranatha*, till they shall repent, do what you will with them ; *bray them in a Mortar till their folly* depart from them ; give them the reward of *blasphemy* ; I have no patience to think of them : only have a care of doing like some *Satyrists*, (as might be *Juvenal*) who whilst they published the horrid *obscenities*, and *unnatural uncleannesses* of the Times they lived in, became *Teachers of Vice*, and did *instruct*, *incite*, and *imbolden* others to commit such *Sodomy*, and other filthiness, as had never come into their minds, but for their Books, in which they pretended to reprove men for such things.

Sir, I hear there is a Book coming out, supposed to be yours, consisting altogether of a *Collection of Non-sense and Blasphemy*, which is said to have fallen from some men in prayer : If you have not more hatred to N. C. than you have love to God and Religion ; if you had not rather *dishonour* God, and make *Religion* a *by-word*, and a *kissing*, than not *disgrace* them ; if you would not be taken for a *Scarchaw*, or *Horse-Flye*, whose delight is to rake in the sores and ulcers of many horles ; if you would not contract a hundred-fold so much *odium*, as did that over-eager Gentleman that wrote the *Gangrene*, (a Book you often quote in your *Second Debate*) if you would not be thought by men to be a perfect *Atheist*, (howsoever you can acquit your self before God and your own Conscience) if you would not be thought to design the extirpating of all practical holiness, by jeering it out of the World for some few failings and miscarriages that have or do attend it ; if you would not have your *Name* to rot and stink amongst all good men throughout all generations ; if you would not that this, and a great deal more, should befall you ; if you would not be *canonized* either by the *Papists*, or *Atheists*, for one

one of the *Pope's* or of the *Devil's Saints*, that have done them the greatest service, and given them the best *entertainment* that ever man did; if you would not have some to think that you have *done despite to the Spirit of Grace*, as labouring to bring contempt upon his *real operations* and *assistances*, wrought in, and vouchsafed to good men, ( whose Prayers, for the main, are *every way distressed* ) by casting a cloud over them, yea, a scorn and a reproach upon them, because of some weakneses and miscarriages mixing therewithall: I say, if so, stifle that Book, and let it never see the light.

But if you are resolved to publish it, give me leave to *foretell* what will be said by many, yea, it may be, by the most, Sure we are the *N.C.* take them one with another, are men as *pious*, as *learned*, as *well-gifted*, for the whole work of the Ministry, as the *C.* are, and much more addicted generally to *conceived Prayers*, than they are; and much more conversant therein, than they: if they have been guilty of so many great *prevarications* in their *ex tempore* Prayers, ( as some do call them, yet not altogether *ex tempore* neither ) what are *Conformists* guilty of, when they use such Prayers as those? If these things have befallen the *green Trees*, what hath befallen the *dry*?

You will but tempt the people addicted to *N.C.* to think well of no Prayer at all, and to have as little respect for other Prayers, as now they have for the *Liturgy*; and yet no more respect for the *Liturgy*, than some of them now have.

I think it were better for you, and others of your mind, to inform your selves from time to time, what gross passages do fall from men in their *publick conceived prayers*, and if there be any of them that do sound like *blasphemy*, give them fair *warning* to amend; and

if

if they will not take it, *indict* them for *blasphemy*, and let some of them be made *examples*, that others may bear and fear, and do no more so wickedly.

But remember to take heed of charging men with *blasphemy*, when they use no other freedom with God in prayer, than *Abraham* did on the behalf of *Sodom*, in *Gen.* 18. v. 26, to 33; or then *Jacob* did (*Gen.* 32. 26.) to the *Angel that wrestled with him*, (which was *Christ* himself, witness *Hosea* 12. 4.) *I will not let thee go except thou bless me.*

In p. 101, you bring in the N. C. falsely accusing his Party, (if not himself) saying, *We have a persuasion among us, That nothing is lawful to be done by any body in the Worship of God, but what is enjoined by himself in his Word.*

You cannot answer for each particular *Conformist*, nor I for each individual N. C. but assure your self, that the *generality* of them do understand themselves better, than to assert what you have charged upon them. True it is, they say that nothing is truly *pars cultus*, a *part of Worship*; or *medium cultus*, a *means of worship*, but what is of God's appointing; and so say your Ministers: for I heard those very words used, and owned, by as great and learned a *Bishop* as most are at this day in *England*. Now the N. C. do not say or hold, that they must have an *express command* for what is less than either a *part*, or *means of Worship*, viz. for every outward rite and circumstance, as *holding up the hand*, or *kissing of the Book*, in taking of an Oath, &c.

For I think that many, or most of them, are satisfied, that if the circumstances enjoined by men, be not forbidden of God, if not *directly*, yet *indirectly*; if not *explicitely*, yet *implicitely*, they may and ought to use them, *ex. gr.* to wear a Gown in the Pulpit, &c.

Who-

Whosoever wrote a little Book of the *nature of indifferent things*, telling us that Superiors might not in-joyn indifferent things, ( as might be *picking or taking up of straws, and carrying them up and down* ) as they which are purely indifferent, and have as little good as they have hurt in them; but every *indifferent thing* ( or that was such *in specie* ) ought to be so and so qualified, *in individuo, viz.* to have a necessary tendency to, or connection with *order, decency, edification, &c.* or else it might not be enjoined: I say, whosoever said that, said no more than what it may be hundreds of N.C. could subscribe to, *viz.* that *circumstances* in and about Worship so qualified, *viz.* necessarily tending to *Decency, Order, and Edification*, may be required and used, though there be no particular command of God for them; only such as are *purely superfluous*, no whit tending to the use of *edification*, and without which, *real order and decency* might be kept up, and conserved, as well as with them; in such, (if such there be, for so it behoveth us to speak) they profess themselves dissatisfied, as they are, that the *Papists* should use *Cream, and Salt, and Spittle*, in Baptism, because they know no use of them; and moreover, they are afraid lest one *useless* thing should bring in another by a *parity of reason*, (for why not this, as well as that?) and so the *yoke of Ceremonies*, at length, become so burthen some, as *neither they can, nor their fathers* could bear; and lest a *night of great Superstition* should overtake us, when the *shadows* come to be *stretch'd out so long*.

You doubt not but that all meer *superfluities* in and about the *Worship* of God, are *implicitly* forbidden in the Scriptures, (and by the very light of Nature) and that what is so forbidden, ought not to be practiced; neither can you less doubt, but what might as well be  
let

let alone, as done, God as well pleased without it, as with it, and men generally better pleased, is *superfluous*, and *unnecessary*. Now the N.C. ( for I in particular will be no Judg of those matters ) do look upon those Ceremonies, which they are offended at, to be of such a nature, consequently to be *forbidden* of God, at least-wise *obliquely* and *indirectly*, and because ( as they think ) forbidden, ( not because meerly not commanded ) therefore it is that they have not *conformed* themselves to the use and practice of them.

Now their Principle thus understood, is ( I presume ) the same with that of the ablest and worthiest men amongst you; who if a *Syllogism* should be formed to this purpose, *viz.* Whatsoever is forbidden by God *indirectly* and *implicitly*, ( though not *directly* and *expressly* ) ought not to be used or enjoined. But some Rites and Ceremonies now *practised*, are *forbidden* by God, at least-wise *indirectly*, ( *viz.* as things *superfluous* and *useless*, and to some *burthensome* ) Ergo. I say, if that *Syllogism* were proposed, the ablest *Divines* you have ( yea, it maybe, one and all ) would grant the *major* Proposition. Seeing then we agree in the *major*, let us be good friends, though we differ about the *minor*, which you are no more *infallibly* certain, that you do *justly deny*, than they can be, that they do *truly affirm*.

It was *subtily* done of you, in p. 103, to bring in your N.C. as *suspecting you to be a Jesuit*; which I suppose you did, because that *Jesuits*, are at this day accounted some of the *greatest Wits*, and *best Scholars* that are in the world; and you in your Discourse, had approved your self to be such a one. Most *Jesuitically insinuated*.

In p. 104, you cause the N.C. whom all along you *shrive* ( *Jesuit* or *Fryar*-like ) to *confess* a base business to you,



you, I had almost said a Principle worse than the practice of Fornication, viz. *That things lawful in themselves, do become unlawful when they are once enjoined.*

A rebellious Principle it is, if you take it in the worst sense; and therefore I might well stile it worse than Fornication, because *Rebellion is as bad as Witchcraft* (and Fornication is not so bad as Witchcraft): So doth your mouth water to be calling *N.C. Rebels*, in spite of the *Aid of Oblivion*, at least-wise by craft and consequence.

Now, Sir, let me tell you, That you your self have laid down the same Principle wherewith you charge the *N.C.* only you have *limited* and *explained* your own sense, whereas it was your desire that *N.C.* should be understood to hold it in a sense very large, *unbounded*, and *unsafe*, whereas indeed they (or the most of them, so far as I know) do hold that Principle just in that sense in which you do most judiciously explain it, p. 115: and in no other.

By my consent, you shall speak for them, as *Foreman of the Jury*, for you have their *Verdict* in this matter, very right; for that you say, p. 115. *Will-worship doth consist in enjoyning that as a thing necessary and commanded by God as a piece of his Worship and Service, which he hath left indifferent; or, in other words, When any thing is so enjoined to be done, or not done, as if it were the will and command of God, that he should be so served; when it is a meer constitution of the will of man: then (say you) a Will-worship is erected.*

Few sober *N.C.* could have stated their own sense more clearly, than you have expressed their Judgment in those words of yours.

For, God forbid that any of them should say, that things commanded by God, ought not to be done, if seconded by the Command of the Magistrate, ex.gr. that

if the Magistrate bid them *hallow the Sabbath*, they must profane it; if he bid them *pray*, they must *restrain prayer from the Almighty*; or that if he forbid them what God hath also forbidden them, they must do it, *ex. gr.* If the Magistrate say (as God hath said) *Thou shalt not commit adultery*, therefore they must and ought to *commit adultery*. Nay, if he say, I would not have you preach in a *Cloak*, but in a *Gown*, as being more grave and decent, that therefore they must refuse a *Gown*, and preach in a *short Cloak*, or in *quirpo*.

But you do love to put *ugly and odious* things upon them, such as you know most of them are not guilty of: you *clothe* them in *Bear-skins*, (as the primitive Christians were served) that you may so much the better *bait* them; you represent them as a company of *Bed-lams*, that you may get them *chained*, and *whipt*, and kept in *obscure and dark* places, and almost *starved*, and every way *cruelly* used, as *mad folks* use to be. You would have them *Navigate Anticyras*, spontaneously, as if they wanted *Helebore*, and so they will, when they do indeed want it.

Since so much use hath been made of their supposed *folly* already, as that the good *Living*s which were sometimes theirs, have been *begg'd* and enjoyed by others, methinks you should have done with them, and not prosecute them with an endless rage, mis-informing their Governours against them, as *Tertullus* sometimes did against *Paul*, Acts 24. 5. saying, *We have found this man a pestilent fellow, a mover of sedition, &c.*

Sir, we have a gracious King, not so apt to take fire; but were he of such a *bramble, pricklie*, and *combustible* temper, as you your self seem to be, he would say as it is in Judg. 9. 15. *Let fire come out from the bramble, and devour the Cedars of Lebanon*: devour at least-  
wise

wise all the *Heads* and *Leaders* of the N. C. for that you have said, that if a *Prince* had a mind that N. C. should do any thing, were you of his *Council*, you would advise him to make a *Law*, That they should not do it, p. 105. It is pity that you are not one of the *Council*, that you might advise the making of a *Law*, that no man should renounce the *Covenant*, or give assent and consent to all things contained, &c. or wear a *Surplice*, or sign the Children whom they shall baptize, with the *the sign of the Cross*; and try if that would not make them all to get on *Surplices*, to use the *Cross* in Baptism, and to do all the rest. Do you believe it would? or if you do not, why did you speak a great *untruth*, meerly to *defame* the poor N. C. and to *add affliction to the afflicted*? You would have God to be your *Father*, and to be your *Saviour*. Think then of what is written, Isa. 63. 8. *They are my people, children that will not lye; so he was their Saviour.*

Sir, Their Principle is no more than this, viz. That if any thing be enjoined in the Worship of God, as in its self necessary, and as an indispensable duty, which God hath not enjoined as such, (ex. gr. *When some taught the Brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved, Acts 15. 1.*) in that case it ought to be refused, not simply because enjoined, but because enjoined as such. Now Sir, What is all this in comparison of thinking, That if the *Magistrate* command a thing, (viz. upon any account) about the *Worship of God*, it becomes unlawful to be done: and so when he forbids any thing, it becomes unlawful to let it alone. I say, What is their Principle (as I have faithfully explained it) to such dangerous words as these you put upon them? Or what have they said more in this whole matter, than your self hath expressed, p. 115. as plain as words could make

it? And if so, then either you your selves are in an error, or they are in none. And thus, Sir, you have brought your Hogs to a fair Market, and your best way will be to drive them home again.

And now, Sir, I expect your recantation, because of what you promise, p. 84. *If I thought I had done amiss, I would ask forgiveness not only from God, but from you too.* Cry Not guilty, at this time, if you can. If you have not done amiss, when you have fastned upon a great Party of men, one of the most odious slanders that could be raised upon them, ( amounting to little less than if you had cryed out, *Away with the N.C. to the Lyons, or crucifie them, crucifie them* ) then never acknowledg your self in a fault whilst you live.

If the Principles of N.C. be such, and so dangerous, as those which you impute to them, some may think they shall do God good service if they persecute them to the very death: for, Rebellion being as the sin of Witchcraft, men of such Rebellious Principles, as to count it their duty not to obey, are not fit to live. And thus, as a mad man, have you cast fire-brands, arrows, and death, at the N.C. whilst ever and anon you seem to be but in sport.

I cannot deny but your Descriptions of *Will-worship* and *Superstition*, p. 115, 116, 117, are very good, only you misapply them as to many of the N.C. who do not much concern themselves about some of those things which you do say they stand upon, and place Religion in. No, Sir, the *scandalum magnatum*, ( if I may so call it ) or rather the great scandal, lieth ( as you know full well ) in something else. You make me think of *Ahab's* answer to *Benhadad*, 1 King. 19.9. Tell my Lord, *All that thou didst send for to thy servant at first, I will do; but this thing I cannot do.*

God will judg whether your self, and some others, did not really desire that the *pale of the Church* might be made so high, that many worthy Ministers might not be able to *climb* over, and get into it; the *gate so strait*, that some might never be able to enter in thereat. But it is easier for me to think this of some other *Conformists*, than of your self, concerning whom I would hope better things, though I thus speak. For I am fully perswaded, that your *Principles, Judgment,* and *Conscience*, are fully against the undoing of worthy men, and rendering of them useless, because they are not just of your mind and practice. There are several other *Conformists*, of whom I have the same opinion, and am confident, that if ever themselves should turn *Persecutors*, they would offer the greatest violence to their own *Light* and *Consciences*, that ever such men did.

Yet give me leave to tell you, That you your self have sorely *persecuted* the N.C. with your *Pen*, and in that sense *smitten them with the fist of wickedness*; though I verily think you have said many of those things rather to show your *Wit*, and to make your self and others *merry*, (though, Sir, let me tell you, that *it is ill jesting with edg tools*) than to express *malice*, and to do the N.C. a mischief.

In p. 121, I find you again at the old trade of *scorning*. After you have stood a while upon other things, you must needs *ease* your self by *sitting down in the Chair of scorn*ers. For there, say you, *When the Ministers voice begins to rise, when he speaks more fluently, and his zeal begins to kindle, and he lays about him, and is full of life, (as you call it) that is, useth a great deal of action, then is the time of the truth near known, that your affections stir, and begin to rise from the bottom of your heart, &c.*

Sir,

Sir, In those words of yours it is *uncharitably* and *untruly* insinuated, as if N. C. Ministers had nothing in their Prayers wherewith to affect the people; but only voices lifted up on a sudden, and *breaking forth like a clap of Thunder*, fluency of speech, *vehemency* of action, &c. or else, as if N. C. people were so silly, and had *their senses so little exercised to discern betwixt good and evil*, (if I may use a *Scripture-phrase* in your hearing, and not be laughed at for my pains) in matters of Religion, that the best *matter* and *expressions* that can be used in Prayer, will no whit affect them without a *loud voice*, an *earnest delivery*, &c. and that would do it without any thing else.

You make as if N. C. people were meer *Organs*, or *Bag-pipes*, that can make no melody within, but as they are *inspired* by the *breath* of others, that is, by the *loud and thundering voices* of their Ministers.

Now, Sir, I appeal to your own *Conscience*, whether you do not think that the N. C. people, take them one with another, are as knowing in the things of God, if not generally more than the C. people are; that they can give as good an account of the Principles of Religion, and make as good a judgment of Prayers and Sermons, as the C. people can do. If any of them do know it too well themselves, it is their fault, (for better it were their *faces should shine as Moses did*, and *they not know it*.) but others know it too, full-well, and your self for one. Therefore in that Paragraph which I am now treating of, verily you have not spoken the words of truth and soberness, but verified that saying of Seneca, *Perit omne judicium cum abit in affectus*: When the Tide of mens *Affections* and *Passions* is up, their *Judgments* are for that time *drowned* and *buried under water*.

Now,

Now, Sir, it pleaseth me well to think that I can skip almost twenty pages together, viz. from p. 124, to p. 143, without charging of you with any false Latin, (if it may be good English so to express what I intend) I mean, without having any quarrel or controversy with you, or any thing of that which you do call a *Friendly Debate*: for in those eighteen pages you have, in my poor judgment, dealt very modestly and strenuously with the Book called *Nebushtan*, the Author whereof, as I have heard, is a very worthy man, but his Position such as I am not able to defend, (whatsoever he himself can) nor to acquit from those ill consequences wherewith you charge it. But let it be remembred, that *Quisque suos patitur manes & aliquando bonus dormitat Homerus*. If he have been mistaken in that Principle which he there asserts, I can easily pardon him, because I know my self to be incident to many mistakes and miscarriages, which I beseech our great High-Priest to pardon, who can be touched with the feeling of our infirmities, Heb. 4. 15. and 5. 2. and who can have compassion on the ignorant, and on them that are out of the way (as well as the High-Priests of old.)

Sir, I was about to thank you for a good innocent jest, in p. 138. (for I love your bonny, when you do not use your stings; and you may part with your stinging, and yet be no Drone) but after so serious a passage as I did last use, I think it not so seasonable to mention your conceit, much less to attempt the requiting of it with another.

Sir, You had run well (as the Apostle speaks in another case) for several pages together, (which I may call your *Mare Pacificum*) who did hinder you? but now you must have the other touch of flouting and jeering at N.C. Ministers and People, as in p. 143. where you teach

teach your N.C. to say, that your Ministers, after the Common-prayer, prays so coldly himself; and then reply upon him, *That is, (say you) he doth not put himself into a sweat.*

Sir, Assure your self, the cold praying of some men, as if their words would freeze betwixt their lips, (as one phraseth it) is no *laughing-matter*, but rather to be lamented with tears, who pray so coldly, as if they would prompt God to deny them; who pray as if they prayed not; who pray so drowsily and dreamingly, that if a man should beg so, you would think he wanted nothing, and send him away as he came. One would think some men to be perfectly unconcerned in what they pray for; such is the manner of their asking. And will you excuse them that do so pray, by pretending that others are too hot, and put themselves into a sweat, to no purpose; as if they prayed meerly to catch themselves a heat, as a man might bestir himself in a frosty morning?

I thought it had been a duty to have been fervent ~~zealous~~ (you know the word signifieth boiling) in spirit, serving the Lord. You read of our Saviour's praying and sweating, both together, Luke 22. 44. *And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground;* which may be construed the fruit of his earnest praying, as well as of his agony; or that agony of his may be taken for the great striving of his soul with God in prayer; yet because it is generally understood of his wrestling with some differtion, I do rather adhere to the former hint, viz. That Christ his sweating may be spoken of as the fruit of his earnest praying.

Thus you see that Christ did sweat in prayer; but you say your Minister doth not. But then you add, *But are not his words lively and apt to affect the hearts of those*



*those that attend on them ? That may be too. But it is a thousand pities that lively expressions should be spoiled by a dead and cold delivery ; and it is but an ill sign ; when a man speaks lively words , and yet to one's thinking without any life ; as if the voice came out of a dead body , that were assumed and possessed by an evil spirit , but not informed and animated by a living soul.*

Sir, I dare appeal to your self, (as much a *Man* and a *Stoick* as you pretend to be) whether your *affections* be not more stirred, when together with lively *matter* and *words*, there is a *lively delivery* ; than when your *Minister's delivery* is very *flat*, *slow*, *cold*, and *dead*. As they say, *Gratior est pulchro veniens è corpore virtus* : So doubtless a good *delivery*, or handsome *elocution*, doth very much set off good *matter*, and good *expressions*. One said, That *Elocution* was *first*, *second*, and *third*, in an *Orator* ; meaning, it was almost all in all, at least-while very considerable.

Man hath in him a *sensitive*, as well as a *rational* soul ; some image of the *brutish*, as well as of the *divine nature* ; and that of the *bruit* which is in him, will clog his more Noble part, (as a stone hanging at a Bird's foot, might keep it down when it would fain flye ) unless its sense be a little gratified, and drawn into *consent* and *harmony*. There ought therefore to be something that may take with the lower faculties in man, and carry them about with the higher faculties, in the Service of God, as the other *Spheres* are carried about with the first Mover, or *primum mobile*, as they call it. Now an *earnest delivery*, and *lively gestures*, are things which do take much with the senses of men ; and whilst the *spirit is willing*, do cause the *fish* not to be so *weak* and *weary* as otherwise it would be.

And so much may serve for answer to what you say about your Minister's not putting himself into a sweat. Too many of them, if they do not pray *ad sudorem*, do something else *ad ruborem usque*. But I care not to translate such *Latin* as that, of which too much hath been translated by the *Cobler of Gloucester*.

Now, Sir, I could chide you heartily for a very unfavoury passage, which I meet with in p. 146 of your Book: it is this, *He doth not tickle us meerly with a soft story of the great love of Christ to sinners.*

I thought him a little prophane who did thus address himself in a publick *News-Book* to a Minister that was given to be *sublime*: *O thou* (such a one, said he) *that ticklest the Cherubims and the Seraphims*: but if I mistake not, it is a great deal more profane to talk of *tickling men with a soft story of the love of Christ towards sinners*. Is that such *ticklish, skittish, wanton Doctrine*? Would that make a man laugh notoriously, as tickling doth use to do? Is the story of Christ his love towards sinners, a *soft story*? Is it for *soft-headed* people, or those that have a *soft place in their heads*, to speak or hear such stories? But I am loath to aggravate your expression so far as I could. Pray beware of the like for time to come.

Your next words are, That your Minister labours to beget in you an ardent love to Christ.

Doth he so? I commend him for it: but where-withal can he do that better, or so well, as by representing the great love of Christ towards sinners? I mean, his love of *benevolence* and *good will*, not of *complacency* and *delight*, towards *unconverted* ones; how he would not that any should perish, but that all should repent, and come to the knowledge of the truth, 2 Pet. 3. 9. 1 Tim. 2. 4. Do you know any readier way to make sinners in love with *Jesus Christ*, than by inculcating these

these things upon them? Is it not said, that *we do* ( *therefore* ) *love him, because he first loved us* ? 1 John 4. 19. The *soft story* you speak of, viz. of the great love of Christ to sinners, is the most effectual thing in the world to break a *hard heart*, and to kindle a *flame* of love to Christ, in those in whom as yet there is not any one *spark* thereof.

No man can more abhor, than I do, to perswade men that *Jesus Christ* loves them with a *peculiar love*, so long as it may be discerned that they have no love to *Jesus Christ*: but as for that which is called a *Love of Benevolence*, or the desire which *Christ* hath of the *conversion* of notorious sinners, I think it a Doctrine most necessary to be preached and insisted on, for that in an Age so full of the *light of knowledge*, ( discovering to men their danger ) and *darkness of despair*, ( hiding from their eyes the way and possibility of their recovery ) as this wicked Age is, thousands it may be would be inclined to love Christ, who yet love Him not, if they could be but induced to think, that *Jesus Christ* could find in his heart, upon any terms, to love them, and be reconciled to them.

As therefore you would not discourage one of the most *important* Doctrines that can be delivered, say no more concerning a *soft story* ( as you call it ) of the love ( or good will ) of *Jesus Christ*, towards great sinners, which is not meant of any purpose or resolution that Christ hath to save them in their sins, but only of his hearty and earnest desire to *save them from their sins*, and consequently *from the wrath to come*, so much treated of by some in order to *curing that secret, lurking, and smothered Despair*, which doth so much abound at this day, and is the great *barr* that keeps off thousands from *Repentance*.

You do wofully insinuate, p. 147, as if the Hearers of N. C. (or of the most of them) were by their Doctrine made *neither wiser nor better*. You catechise them there, first, about their growth in *knowledg*, saying, *What one thing do you know, that you did not understand before?* *What rules of Prudence have you met withall?* *What Explication of Scripture?* And then in p. 148, you query with them about their growth in holiness, saying, *Are your carnal affections more mortified?* *Are your passions more subdued to reason?* *Are you more humble, more merciful, compassionate to all men, more affable, more courteous?* I am afraid (say you) in this last point you are grown better as *ſowre Ale* doth in Summer, &c.

Sir, I was never a *Godfather* yet; but now you provoke me to be some such thing, and I dare promise and engage in the name, and on the behalf of many of them, That they are *wiser and better* in all the fore-mentioned particulars about which you interrogate them, than they have formerly been; and on the behalf of their Teachers, that they might generally have been so for the teaching which they have had by them; and that upon surer grounds than *Sureties* or *Sponsors* do undertake, on the behalf of Children, That they have or shall forsake the *Devil and all his works*, &c. Why should you think otherwise, if you have seen the Writings of the more serious and solid of them, and those not a few, in which all the Points you mention, are *largely and accurately* treated of, many *ſound and clear Expositions* given of Scripture, the *Reasons and Reasonableness of Christian Religion*, excellently discussed, many *Rules of Prudence* laid down, all sorts of *Sins and Vices* described and reprov'd, all sorts of *Graces and Duties* explained and urg'd, both those which you enumerate, and many others as considerable,

siderable, which I never found in all your Catalogues, which are very defective, and chargeable with many *omissions*, which you needed not to have been guilty of, were you not an *Heteroclite* that wanted some *Cas-*  
*ses*, and your *Systeme of Practical Divinity*, if not *Specu-*  
*lative* also *lame* and *imperfect*, having deliberately made  
 so many *Catalogues* of things necessary to be known  
 and practised, as you have done.

Sir, if you know it not, I do assure you, that the  
 N. C. as to *Practical Divinity*, do generally preach as  
 they *print*; you *print* nothing of that nature but what  
 they had first preached, as Mr. *Anthony Burges*, and  
 several others. If then their Books do well and suf-  
 ficiently instruct the people in all those things of  
 which you presume them to be ignorant, and press  
 those things which you suppose their Hearers not to  
 practice; why should not their Sermons do the same?  
 Or why should you think that the people for such  
 preaching, which is as good and full as can be, should  
 be nothing the *wiser*, or nothing the *better*? Do you  
 think the Spirit of God doth not accompany their  
 preaching, as well as yours? Or why should you think  
 so? *When went the Spirit of God from them, to rest wholly*  
*upon you?* Why may not the same Doctrine pro-  
 sper in their hands, as much as in any of yours? Be no  
*Impropriator*, or *Appropriator*, of God's Spirit, so as to  
 leave N. C. wholly *un-indowed* therewith: for doubt-  
 less they may say without boasting, as the Apostle did,  
*And we think that we have the Spirit of God also.*

Show me one point of *Practical Divinity* that the  
 N. C. have not written of, and spoken to as *largely*  
 and as *substantially* as any of you? Produce more men  
 and women, that, in the judgment of a *sober* charity,  
 have been truly converted, not to *Opinions* and *Parties*,  
 but to God and Goodness, by your Ministers, than by  
 theirs.

theirs. If you cannot do so, let me ask you in the words of the Poet, *Quid feret hic tanto dignum promissor biatu?* What was your Mountain in travel with? Or what hath it brought forth, but a silly Mouse? Might not a man foresee what you were about to catch, that saw what work you have made with *Cheese*, in the Preface to your Second Debate? Is all your vapouring come to this? *Learn to prove your own work*, (as the Apostle excireth) *that your glorying may be in your selves, and not in others, &c.* I had almost said, Let N. C. never come into Pulpits again, if there be not reason to think that their preaching (take one with another) hath done as much good (should I say, more, I should boast like you, but that I abhor) as the preaching of your Ministers hath done.

Yet you bear the World in hand, as if the N. C. did nothing else but *show pillows* under the *elbows* of their Hearers, delude them with a false peace, keep up their spirits with *Antinomian Cordials*, cry *peace, peace, to them, when swift destruction is ready to overtake them*; as if they were meer *ignes fatui*, especially W. B. as if he were a meer *Will with the Wisp*, that led men out of their way, and made them fall into holes and ditches, whilst he pretends courteously to light them home in a dark night. Nay, in Part 2, p. 108, he saith he ought (as if he were pressed in spirit) to tell us, that *W. B. is one of the principal Impostors that have perverted the truth as it is in Jesus, and adulterated the Christian Religion in this Nation.*

What will he say next of him? It may be he will tell you, That *Mahomet* was not so great a cheat as he; and that his *Dove* had been innocent in comparison of W. B. though he had conspired with his Master to make the people believe that it was the *Holy Ghost* whispering in his ears; being nothing else but a *Pigeon* that

that pickt out Corn from thence. The Lord rebuke the pride and petulency of this unparallel'd *Accuser*. They that please to read *W. B.* his Book in quarto, of *the Priestly Office of Christ, of Temptations, of Repentance*, will be able to judge whether the Author have deserved so sharp a censure, and not rather to be highly esteemed for those Works of his, than exposed to the very dregs of Contempt. But, Sir, I see you have *con'd* that Lesson or *Machiavil's, Calumniare fortiter, & aliquid herebit. Calumniate lustily, and something will stick,*

Surely when that Prophet dyed, who wrote a whole Book against *R. B.* as big as his own of the *Everlasting Rest*, and much of it against that (though one of the best Books that are): I say, surely when he dyed, his *Mantle fell upon* you, and his spirit of *Captiousness* in due time may be doub'd upon you.

But now I shall take the boldness to look a little into your *Body of Divinity*, ( for so I take it to be ) or *Confession of Faith*; I mean of that *Faith* or *Doctrine* which your Minister (meaning your self) hath taught his people, whereby *they are grown wiser a great deal, and much better*, as you write, p. 151.

Thus you are free to commend your self in a third person, whilst you vilifie other men; and seem to *live by ill neighbours*, for that you are faint to *anoint* your self with the *precious Ointment* Solomon speaks of, viz. that of a *good name*, because some others will not do it for you: but verily, your so doing is a *dead Flye* in your Box of Ointment, which *causeth it to stink*: for, what saith the Wise man? Prov. 27. 2. *Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.*

You tell us, p. 151, *what you have learnt*, (meaning what you have taught ) viz. concerning God and his  
Attri-

*Attributes.* And do you think that several of the N.C. have not preached upon the *Attributes* of God as copiously and substantially as you either did, or could? Doubt it not. But your next words are (I confess) a very Paradox to me : for, say you, *I perceive how all Religion depends upon that knowledg, viz. of God and His Attributes.* Is the Doctrine of Christ his *Incarnation, Life, Death, Resurrection, Ascension, Intercession,* a considerable part of Religion, or is it not? If you say it is so; pray how doth the knowledg of that Doctrine depend upon the knowledg of God's *Attributes*? Yea, may not a man know that God is *Just, Holy, Merciful, Gracious,* and whatsoever else is reckoned amongst his *Attributes*, and yet be quite ignorant that God did ever send his *Son* Jesus into the World to dye for sinners? (the belief whereof is that which you describe for the justifying Faith.) May a man see Christ in *speculo Attributorum Dei*, in the mirror of Gods *Attributes*, that never had any other light to see or know him by? If not, All Religion doth not depend upon the knowledg of God, (that is, of the Nature of God) and of the Divine *Attributes*. But you *perceive all Religion there*; for you can see further into a *Milstone* than other men can.

By and by you tell us, that you do understand the nature of Religion in general, and wherein it consists, more exactly, &c.

Indeed, I have heard it complained of, that some Ministers do preach too much of Religion in the general, as if they did not care what Religion men were of, provided they were not of none. There are two common sayings might take them off from so doing; one is, *Generalia non afficiunt*; the other is, *Latet dolus in universalibus.* Generals do not affect men, and withall they are deceitful.

But



But it must be confessed, that some of you do ever and anon descend to speak of the *Christian Religion* in particular, and to assert the *truth* thereof against the doubts or cavils of *Infidels*. It is very well done, and I have heard some such Discourses with profit and pleasure. But who can do it better than several *N. C.* have done? *viz.* *R. B.* (and others) in two excellent Treatises upon that subject.

You say, *you* do now *more* exactly understand the Reason why you are a Christian, rather than of any other Profession.

It were strange you should not, in case you have been taught, or teaching it (as hath been said) two years together; (as if all the Congregation had been *Infidels*, and guilty of no other sin but that) else you would be like those *fily women* mentioned *2 Tim. 3. 7.* who were *ever learning*, but never able to come to the knowledge of the truth.

You proceed, p 151, saying, *I hope I understand many places of holy Scripture, and am able to give a clearer and soberer account of them, than heretofore; whereas I ingenuously confess, I was wont to expound the Word of God by fanſie, and not by serious and attentive considerations.*

I wish the meaning of what you said last, be not this, and no more but this, *viz.* That now you do understand the Scriptures according to *Grotius*, whereas heretofore you interpreted them according to *Calvin*, (by the confession of all men, one of the best, most genuine, and most *unforced* Expositors in the World) whereas *Grotius*, to be sure, is corrupt enough in many of his glosses, and as inconsistent with truth, as with himself. If you have read *Grotius* upon the *Canonicles*, it is like you understand some things better than you did before, which had been better for you to have

never understood, especially whilst a *Batchellor*. Was it not the *carnalness* of his Expositions upon that place, made you so much complain of the *over-spiritualness* of other mens, as being such as you say *you cannot touch, no not with your thoughts, &c.*? I more suspect your sense of *Tasting* is lost, than your sense of *Feeling*, or rather, that it is much *vitiating*; for that, like *Muids* which have the *Green-sickness*, you fancy odd things, *dirt and trash*, and have a great di-relish of wholesome meats! How much you understand the Scripture better than you did, further than in your own conceit, appeareth by those good interpretations which you have found fault with, (as namely, *concerning the evidence and demonstration of the Spirit, &c.*) and those *unconth* and less acknowledged ones which you have *satis pro imperio*, *Magisterially* enough, given us in the stead thereof.

I wish that what you say of *W. B.* in your *Second Debate*, p. 108, be not verified in your self, viz. *That you spoil almost all the holy Scripture that you meddle withall, and turn it into an idle tale of these times, and make it say what you please.* For so have you done by that Text, *2 Tim. 3. 2, 3, 4.* concerning them that want the *power*, and have on'y the *form* of godliness; which you so interpret and apply, as if the *Apostle* had calculated it moitly or only, for the *N. C.* of these times; whereas the *edge* of it may with great ease be turned upon your selves. And in that *prevailing strain* you go on from p. 163, to p. 167. (Such is your excellent skill in the Scriptures, at least-wise the freedom you take to turn and wreat them, as may make for your own purpose)

To proceed to p. 151, there say you, *I have learnt many things to be my duty, which I scarce ever heard you speak of, ex. gr. to bridle my tongue, &c.*

And

And why not your *Pen*, Sir? May there not be too much *gall* in your *Ink*, as well as at your tongues end? *Littera scripta manet*; wounds that are given with the *Pen*, are longer in healing than those which are given with the *Tongue*. But what a stranger, Sir, are you in our *Israel*, that you should not know that the N.C. Ministers do use to treat of the *government of the Tongue*? What think you of Mr. *Reyner* of *Lincoln*, who hath a worthy Book extant on that subject; and whosoever he be that hath commented so excellently upon the Epistle of *James*, doth he not often reflect upon the government of that *unruly member*, viz. the *Tongue*? And doth he not expound that part of the Bible, not by *Fancy*, but by serious and attentive considerations? Do you think you could have made a better Exposition of that whole *Epistle*, than he hath done? I much doubt it.

Now, Sir, go on with your Lesson, if please you. Say you, *I have learnt to reverence my Governours, to live in obedience to Laws.*

These are good Lessons, if they be taught as they should be, viz. with a serious observation of that rule which one intended partly as a jest, or betwixt jest and earnest, viz. That they who give the Broth of *reproof*, must take care not to give it *scalding* hot. These truths are sometimes delivered to the people in some such manner as was the Law to the *Israelites* from Mount *Sinai*, viz. in *Thunder* and *Lightning*, such as made them afraid to come near the place from whence that Law was so delivered. I'll undertake, a man that can bridle his passion, forbear ill language, and provoking invectives, (which are too too common) give *soft words*, and *hard arguments*, shall persuade more people to obedience unto Governours, in one Sermon, than such furious *Jehu's* shall do in

twenty. The wrath of man accomplisheth not the righteousness of God.

You add, *I have learnt to answer my betters with modesty and humility. in particular, not to contend boldly and impudently with the Priest, as if I were upon equal ground with him, &c.*

You mean, you have learnt to know you should do so; but you cannot say, you have learnt to do so. For why did not you answer *W.B.* with *modesty*, and with *humility*? Is not he your better? He was, it may be, an eminent Minister, when as yet you were not made, or formed in the lowest parts of the earth; he was somebody, when you were nobody, when you were not in *rerum natura*, a meer *non ens*. Hundreds respect him at this day, who it may be do hardly know that there is such a man as you in the world. You may think that his great age hath somewhat impaired his parts; it is *Autumn* with him, and his *Verdure* is almost gone. Now he drops his *withered leaves*; but have you not heard what he was in his *Spring*, in his prime? How strong a man he was before that *Time* had cut his locks, as *Dalilah* did *Sampson's*, after which, he found he could not go out and shake himself, as in former days? Ought you not to reverence him for what he hath been, as he said, *Fuimus Troes, & ingens gloria*, though he should not now be what he was, or write as formerly he did or could. Alas! now his Books are the children of old age, they are like the sheep that fell to *Laban's* share, viz. the *oves scrotinae*, Gen. 30. 42. which were ingendered after the rods were taken out of the troughs, which was done after the Cattel had spent their strength; or like the last running of an excellent *Distillation*, which is but a *phlegme*; where the first was an excellent *Spirit*, and a rare *Cordial*. You might have done by his Works, as good Gentlemen use to do with those

Strong-

*Strong-waters* which they stil, viz. put all the three *runnings* together, and then the Water becometh neither too strong nor too weak, but of a due temperament. Yea, take *W.B.* now at his worst, at an age which if you live to, ten to one but you will *dote* out-right, and be a *child again*, might he have leave to preach in your Pulpit, I doubt not but he would at this day command as great attention, and make as great an impression upon your Auditors, (others would say far greater) as you your self are able to do. If then his *gleanings* may equalize your *Harvest*, his *Weakness*, your *Strength*; I see not why he should be made the object of your scorn and derision; nor had he been justly so, if he had not had the hundredth part of that worth in him, which he is well known to have. Yet you that have made this *W.B.* as the *refuse* and *off-scouring* of all things, and his Discourses as meer *σκύταλα*, or *Dogs-meat*, you are he that tell the World, *You have learnt of your Minister to answer your Betters with modesty and humility.* You are he that *upbraid* this old Prophet with *Lowfie Similitudes*; which is worse, a great deal, than if you had called him *Bald-pate*, or *Bald-head*, (for who would not rather destroy his Grass, than suffer it to harbour such Cattel) as the little children did *Elisha*, for which they were *devoured of Bears*, 2 Kings 2. 23. If you teach modesty towards men's *Betters*, no more thorowly than you have learnt it, men shall for that matter go from you scarce so wise as they came.

What do you make of *W.B.*? Is he a *Priest*, in your sence, or is he not? I believe he had the same *ordination*, as your self, in the days of yore; and you use to say, that that is an *indeleble Character*. If so, why have you contended so *boldly* and *malepertly* with him, as if you were upon higher ground than he? who  
must

must needs challenge so much, as to be thought at least your equal, to say no more, though hundreds do humbly conceive, that he is really and considerably your Superior, at least-wise in Goodness and Experience.

In the same page, you say, *I have learnt not to be a busie-body, and a gadder from house to house; not to pry into every body's secrets, &c.*

Hold you there, Sir; I shall confute you out of your own mouth, or Pen rather. Is it; not you that say, p. 111, *I conclude that pause and deliberation (viz. of Ministers about accepting of Dignities in the Church) was not about matters of Conscience, but of Interest and Policy.* What greater secrets than those of the hearts and consciences of men, (as is implied *Heb. 4. 12.*) in so much that God doth challenge it as his *Prerogative*, that he is *καρδιογνώστης*, the *Searcher*, or *Knower of hearts*. Yet, Sir, these secrets have you pryed into, yea, and found them out; for you undertake to tell us, *That not Conscience, but care of their own credit and estimation, kept those Ministers from conforming,* p. 113. The best Reason which you do render for so saying, is in p. 112. *Because (say you) I have heard some of them acknowledg, they did not scruple what we do, but thought it unhandosome for them to do it.* I have not yet confuted you with a *Mentire Bellarmine*, neither will I, when you assert *matter of Faith*, (though some will never believe that any of them ever said any such thing, and you had need, for their sakes, have good witnesses to prove it) but admitting what you say, to be true, *viz.* That you have heard some of those *Refusers of Dignities* say so; what then? First, you do not pretend to have heard all of them, or most of them, say so; how then come you to know that those who never said so, did refuse Preferment, not for

*Conscience*; but for *Credits* sake? Nay, *secondly*, Those whom you quote, might possibly say, that they did not scruple some things which you do; but did they say, they did not scruple any one of all those things which you do, or have done, or are enjoined to do? If you could have said so, you would not have suppressed that *Emphasis* (for your Cause loseth nothing, by your management, that it will bear): Now if there were any one thing necessary to capacitate them for those *Dignities*, or for any of them, which they thought *unlawful*, that was as effectual a *bar* against their taking of them, as if they had scrupled the whole of what was required of them. Now confident I am, that some of them (and for ought I know, all) did really and truly scruple such things (how many, I know not) which were required of those that should enter upon those *Dignities*, because they themselves have solemnly protested and professed to the World, that they did do so, and do from time to time so *protest*; as also, for that not many Months ago, they, or some of them, did solemnly aver to, and before His Gracious Majesty, that they were to that day under *invincible prejudices* and *dissatisfactions* as to some points of *Conformity*.

You bring one pitiful Reason to prove your Assertion, viz. *That not their Consciences, but their Credit lay at stake*, as you say, p. 117. For why (say you) did some of them deliberate so long whether they should accept of *Dignities in the Church*, if they did not believe it lawful, &c. If it were so plain a business, that their *Conscience* and their *Covenant* would not let them conform, one would think they should have professed it openly, without any more ado.

To that I think I can safely answer: First, That their first refusals of those *Dignities*, would not be taken,

ken, else they had been sooner rid of the Temptation: but they were desired to take longer time to consider of it, and told, *That surely God had a favour for them, even in this world, and a goodly inheritance, (or to that purpose) if they had but eyes to see it.*

Secondly, Supposing them ever so fully resolved in their own breasts, of its being unlawful for them to take those Preferments upon the terms they were offered; yet was it a point of *good manners* for them not to reject His Majesties Gracious Offer at the first dash, which had been (in effect) to have told Him, That He had made them a motion as palpably unlawful, as was that which *Potephar's* Wite made to her Man *Joseph*, of prostituting her self to him; so that they needed no time to consider it. And had it been handsom for them to have told His Majesty so? Might not the King have thought that they were full of *Pride, Passion, Prejudice, Rashness, and Contempt* of Himself; and that they might and would in time repent the answer which they had given, if they had given their *Negative* answer, upon no consideration? Now why might not any of these *obvious* Reasons of their *deliberating* a while, have satisfied you; instead of that *odious* and *invidious* one wherewith it was your pleasure to abuse both them and the World? You love to take things by the worst Handles, and in the worst sense and construction, from *N. C.* that possibly you can put upon them. You know who those *Refusers*, though not *Despisers of Dignities* in the Church, were; and of how great *weight* and *worth*. Time was, you could not have found in your heart to have abused and vilified such men as they, such was your *modesty* taken to be in the days of old; but *then* was *then*, and *now* is *now*: Now you are become such a *douty* person, that you fear not to flye (p.193.) in the face of a  
whole



*whole Assembly* of grave and learned Divines; and seem to think your self wiser than all of them put together. Beware of that *leaven of the Scribes and Pharisees*, whatsoever it be, that hath puffed you up, and swelled you at this strange rate. Hereafter, it may be, you will lament and weep that there were no more *Assemblies* for you to *encounter* and affront, as *Alexander* did that there was no more *Worlds* for him to conquer.

On behalf of those Reverend Divines, with whose *Refusal of Ecclesiastical Dignities* you seem to be as angry as others, it may be, (such as your self) would have been with their *Acceptance* of them. I have one thing more to offer, and it is this, *viz.* that their saying that their *Acceptance* of those *Preferments* would give a great scandal to the world, *who would think the worse of the Profession of Christianity*, (as you quote them, p. 112.) was no contemptible objection. For certainly, not only the *occasions*, but the *appearances of evil*, or what would go for such amongst other men, ought to be avoided, when, and so often, as some greater evil would not ensue upon the avoiding of them, because thereby Religion is exposed to censure, and hard thoughts; and the hearts of good men are grieved; yea, not only so, but real scandal is given, even in your notion of scandal, which I think is right enough, *viz.* That it is the *laying of a stumbling-block needlessly in the way of others, whereby they are made to fall into sin, or tempted thereunto.* See 1 Cor. 8. 10. For if any man see thee which hath knowledge, sit at meat in the *Idols Temple*, shall not the Conscience of him that is weak, be emboldened to eat those things which are offered to *Idols*?

True it is, I may not decline an absolute duty, as might be praying to God, or the like, because some

*weak* Christians will be offended at it, yea, tempted to sin by his inordinate passion stirred up, or taking occasion thereby; neither may I refrain *singing of Psalms*, or *participation of the Lord's Supper*, if I be fit for it, because some others that are not fit, will thereby be emboldned to rush to the Lord's Table: but in things which are the objects of Christian Liberty, in matters of *Indifferency*, which may, or may not be done, I ought so to proceed, as may not grieve the hearts of good men, cause them to think the worse of Religion, and, which is worst of all, draw them into sin, who will be apt to follow my example, though with a *doubting Conscience*, and having not the same satisfaction concerning it, that I have. And this, most probably, would have been the case of several *doubting men*, if those *leading persons* had *broken the Ice*, if those *Camels* had gone through the eye of that needle, ten to one but others had followed them, *licet non passim equis*, though they had come *limping* after them with *reluctant Consciences*.

Now sure I am, that *Dignities* and *Preferments*, are things (consider them in the general) as lawful to be refused, as to be taken. When then the taking of them would not only have *grieved* some good men, but have *weakened their esteem of Religion*, and of the *Professors* and *Ministers* thereof; yea, more then so, have scandaliz'd many, that is, tempted them to have done the same thing *against their Consciences*, which others had done with *satisfaction*: All these things put together, do evince, that in waving those *Preferments* so circumstantiated, they did like *pious, self-denying men*, that had a greater regard to the honour of God, and of Religion, than to their own gain and advancement.

But

But when you have cast into the balance what I first suggested, viz. that they profess themselves really *unsatisfied* in some things, one, or more, that might not be dispensed with, then I am sure the Scale will turn on their sides, and a *reprehension* appear to be due to your self, for so sharply reprovng and reflecting upon them. Seem not to envy their *loss* of Wealth and Honour, (or that little respect from some few persons, which you may think doth attend it) sith they do not envy your *enjoyment* thereof, but are well content in a mean condition, whilst God doth give them but ordinary *food* and *rayment*, and some opportunity of Service.

You cannot but own, that though *their God withheld them from Honour*, (as *Balaam* said) though they fell short of those *Preferments* which were offered them; yet, saving their *Non-conformity*, they were persons that did very really *deserve* what was offered them, and would have *honoured* the Places which were intended for their *Honours*. And I am really of that mind, that to *deserve* any *Degree* or *Preferment*, though kept from it, is almost *tantamount* unto being possessed of it; yea, that it is more to *deserve* Advancement, and not to have it, than to have, and not deserve it. Sir, I must needs tell you, that your meddling with these worthy Gentlemen, that might have been *Deans* and *Bishops*, argueth you to be what you labour to purge your self from, viz. a *busy body*, according to the true notion of the word, so translated in 1 Pet. 4. 15. viz. ἀνοσιτολογος, or a medler in another mans *Diocese*.

If you pry not into other folks secrets, how is it that you say p. 70. *It were easie to tell you who are the worst Wives, and Mothers, and Mistresses in the Parish, because most of their time hath been taken up in gadding about to private Exercises.*

Verily, Sir, you have great intelligence, if you can tell that, who are the *worst Wives, Masters, and Mistresses*, in so great a Parish as yours is: *The King of Syria was told, that Elisha did tell the King of Israel the words that he spake in his Bed-Chamber*, 2 Kings 6. 12. He might know such things by a Spirit of Prophecy; but you can know them no otherwise than by prying: and let the good Gentlewoman of your Parish look to themselves, if you have your *Spies* in every corner, who are as able to spy a fault in any N. C. man or woman, as most men I know. But where will you find faith (in others I mean) to believe that you have no worse Wives and Dames in your Parish, than those that frequent *private Exercises* of Religion? Some in lesser Parishes than yours, have those, and them not a few, that frequent worse Meetings, and are worse employed, than in *humbling their souls before God*, and *seeking his face and favour*.

The next thing which you tell us, that you have learnt from your Minister, is, *not to rejoice in iniquity, or take a pleasure in hearing the sins of the contrary Party*, p. 112.

It is good admonition; but the Minister you speak of, is far from practising it; For he seemeth to be as full of that which the Scripture calleth *ἡγαυροῦναι*, or *rejoicing at evil*, as ever I knew any man. How will he insult sometimes over a good man, for a harmless expression, that may pass well enough? How doth he go about to father Error and Non-sense upon W. B. when there is no such matter (as I have shewed before)? How doth he crow over T. W. in his *Second Debate*? p. 108, in these words: *T. W. who with so much labour brings forth childish fancies, and is so curious to speak absurdly, and takes so much care to avoid serious and solid sense in the most weighty arguments. He that should*

should know *T.W.* no otherwise than by that short and most ridiculous character, would think ( to speak in the language of the simple Cobler of *Agava* ) *that he were the very gizzard of a trifle, a meer Buffoon, a meer Air-pump, one that would be another Archy, if his Wit would serve him; whereas they that have heard him, and do hear him preach and pray from time to time, do know full well that he is no such thing, yea, that the substance of his Sermons is very pious, practical, wholesom, savoury, scriptural, and such as God hath made very useful and profitable to many of his Hearers; and I my self have heard him pray ( several years since ) upon a Fast-Day, near two hours together, to very good purpose; and other-whiles heard him preach very solidly and well, so far as I could judg. But you that say you have learnt not to rejoyce in iniquity, disport your selves and others with the little friskings of his Phansie, and that but now and then; you make as if he were a dry tree, fit for nothing, but to be cut down, and cast into the fire, because of some luxuriant branches which you think you see upon him, which only need pruning; and were they but pruned, you could not but say his fruit would be very good. Thus have you dealt with him like an envious Painter, who drawing the Picture of his Enemy, should draw a Scarf over all his comely parts, and leave the rest naked; and suffer no more of the rest to be seen, than might serve to discover whose shame it was that did appear. Should God deal so by you, hiding his face from all that were good in you, and being strict to mark and aggravate whatsoever is amiss, wo would be to you that ever you were born.*

You above all men have justified the Cobler of Gloucester, and persumed his Dung-Carts, by doing worse than

than he, viz. by disgracing good men for small *oversights*, whilst his only pretence is to shame *notorious wickedness*, (though some, through mis-information, may have fallen undeservedly under his lash.)

Another thing which you pretend to have learned from your Minister, is, *To be very fearful of making a Schism in the Church.*

That also is a good Lesson; but be pleased to consider what our *Divines* do plead for our separation from the Church of Rome, (even such of them as do own it to be a true Church) The Church of Rome (say they) doth *separate* from us, not we from it, because it *imposeth* upon us those *terms of Communion* with her, which are *unnecessary* to be imposed, and which our Consciencés cannot submit to, *ex. gr.* that *Lay-persons* shall receive the *Lords Supper* but in one kind, viz. the *Bread* without the *Cup*, which we look upon as a sin, &c. and so doing, it may be said, she hath departed from us, not we from her; we have not gone out from her, but she hath shut us out, and given us a bill of divorce, and therefore as the *Apottle* decides the case betwixt man and wife, the like decision may take place here, 1 Cor. 7. 15. *But if the unbelieving depart, let him depart: A Brother or Sister is not under bondage in such cases, but God hath called us to peace.*

He that forsakes a Church (one or other) not, out of *Pride, Passion, Interest, Faction, Singularity*, affected *Ignorance*, or any such thing; but out of *Fear*, an *invincible fear* of sinning against God, in joining therewith; though he may be chargeable with *weakness* and *mistake*, (as thinking that to be a sin which in it self is none) yet is not guilty of *Schism*; For *Schism* is a breach of *Love* and *Charity*; but withdrawing from a Church (as might be the Church of Rome) merely

meerly and only for fear of being *partakers of its sins and plagues*, and for no sinister ends, is no breach of *Love*, or violation of *Charity*, and therefore not to be accounted *Schism*.

Not he that divides from a Church, or is divided from it, in meer Conscience towards God, (which Conscience of his he hath endeavoured to inform and to rectifie, all he can) is to be esteemed *Schismatical*, (for then were we *Schismatical* in dividing from the *Church of Rome*) but the guilt of *Schism* will alwayes lye at their door, who by *imposing* such things which might as well be let alone, and did never enter into the heart of God to command, (as the Papists by enjoining the use of *Cream*, *Salt*, and *Spittle*, in Baptism, to which they might as well add *Oil*, *Soap*, and *Ink*, and twenty things more; there being no more reason for one, than for the other) do *affright* men from communion with their Church, and make them stand at a distance, who otherwise would come in and imbody with them. Such the Apostle aimeth at and intendeth, by the name of *them that cause divisions*, when he saith, Rom. 16.17. *Mark them which cause divisions and offences, and avoid them*. It is an old rule, *Quod efficit tale est magis tale*; and by that rule, they are the *dividers*, who caute or compel others, needlessly, to divide from them.

But what I have said, shall suffice as touching the nature of *Schism* in the *general*: If your Minister do state the nature of *Schism*, as I have done, let him not spare those that are guilty of it, for it is a very great sin: only let him not say, *We will fight neither against great nor small, but only against Schism*, as if there were no other sin but that, worth his reprovng.

One thing more you tell us your Minister hath taught you, p. 152, that is, *To take heed of itching ears,*  
and

and not to run from your own Church, out of a fanſie that you can profit more in other places.

Sir, I find no fault with that counſel neither : but give me leave to tell you, That for your own part you have no great cauſe to be troubled at it, if you your ſelf ſhould have itching ears, becauſe you are ſo good at *clawing* your ſelf, or employing N.C. to do it for you, as I have often obſerved.

But for matter of going to other Churches if people have a good Miniſter of their own, I mean, a profitable Preacher, and man of good life, though it be well known that there are ſome other Miniſters have greater gifts both in *Praying* and *Preaching*, I ſhall not drop one line from my Pen to juſtifie thoſe who ſhall in that caſe, ordinarily, leave their own Miniſter, under a pretence that they can profit more by others, ( though well by him ) for I ſee that principle and practice would deſtroy all *Order*. But this I muſt crave leave to ſay, *viz.* That if a Miniſter be *ignorant*, or greatly *idle*, or notoriously *bitter* and provoking in his language, or given to ſtout and jeer his Hearers, as he that told them of a paſſage in the *Pſalms*, which he ſaid, one tranſlated thus, *Man that was in honour, and conſidered not, became like the beaſt of the Pariſh*, inſtead of *the beaſt that periſh* : I ſay, he that is ſuch, doth greatly forſeet his Auditory, for that he teacheth them as *Gideon* taught the men of *Succoth*, only *with briars and thorns*, provokes them only to paſſion, not to love and good works : and let it be well conſidered, that they who make it their buſineſs only to laſh their Hearers, like ſo many *Tops*, effect nothing but this by it, *viz.* That they make them turn round, and ſo not only vex the people, but diſoblige their Governours, who loſe loving Subjects, by means of *imprudent* Miniſters.

And



And now, Sir, I have done with your *Body of Divinity*, the whole *Compass* by which you seem to sail in the whole course of your *Ministry*; of which *Compass* I must needs say, that it wants a great many *Points* as necessary to be deciphered there, as any that are there set down: so fearful do you seem to be of *Noord-Noord*, or any thing that way *pointing*, that for the avoiding thereof, it is like it was that you have left out many *Points*, without which you will find it as hard to steer your Ship, and convey your *Passengers* to Heaven at last, as without most that you have mentioned; yea, better might several of those that are mentioned by you, have been left out, than some of those which you have omitted, it may be, for fear of *symbolizing* with the Land of the North.

You do not tell us, that you have learned any thing from your Minister touching that great Doctrine of *Regeneration*, or of the nature and necessity of being *new Creatures*, so much, and so well treated of by N.C. and pressed by our Saviour himself upon *Nicodemus*. Nor do you recite any thing he hath taught you concerning several duties belonging to the first Commandment, as namely, concerning *Delight in God*, *Trusting in God*, *Zeal for God*, *Submission to God*, *Mindfulness of God*, &c. Nor yet, that he hath taught you how to sanctifie the Name of God, in the duties of his Worship, as in *Praying*, *Hearing*, *receiving of the Sacrament*, &c. Neither have I heard you speak one word of the *Sanctification of the Lords Day*, that it ought to be kept holy, and how it may be so. Neither have you told us of any *Relative* duties which he useth to press, but only *Reverence* and *Obedience* to Superiors; whereas Superiors also should be admonished of their duty, ex. gr. *Husbands* of their duty to their *Wives*, *Parents* of theirs to their *Children*,

and *Masters* of theirs to their *Servants*. You repeat nothing that he useth to preach against Quarrelling, Challenging, Combating, Duelling; a manifest breach of the sixth Commandment, and used too common at your end of the Town. Nor do you quote from him one word concerning *Adultery*, *Fornication*, and all other uncleanness, though they be sins that abound at this day: nor is the Climate you live in, more temperate for those matters, than other places are. Neither doth it fall within your Minister's Compass (for ought I can perceive) to preach any thing against *Theft*, *Fraud*, *Oppression*, *grinding the faces of the poor*, &c. yea, and of the highest and richest too; for to diminish your Auditory, is a far greater sin than to defraud them of their Revenues. Nor have you at all told us of his using to preach against the common and notorious sin of *Lying*, *False-witness-bearing*, &c.

Nor doth he use to press the great *Grace* and duty of *Contentment*, (for ought I can learn by the Epitome of his Doctrine) only now and then he intimates, that he would have N. C. content with nothing, whilst he takes no notice of them whom nothing will content, though they are heaping *Pelion upon Ossa*, *joining house to house*, and *land to land*, as if they would dwell alone on the earth: He would have N. C. content with never a *Living*, feeding upon *the bread of affliction*, and drinking *the waters of tears*, whilst others have *Living* upon *Living*, and would have more; whilst the eyes of others *slick out with fatness*, and they have more than heart can wish.

I have not heard a word in all your Repetition, (which I presume did contain an enumeration of all the material points your Minister hath preached to you, after, it may be, six years residence with you) I say, I hear not one word touching *heavenly mindedness*,  
though

though the Apostle saith, that to be *carnally-minded is death*: or touching Communion with God, (as if that were a priviledg peculiar to N. C. and to them only in pretence neither) *Meditation, Self-examination, Godliness*, as it consisteth in referring our actions to God, as to our highest End, and doing what we do, *in singleness of heart, as unto God, and not as unto men; Sincerity*, in acting from gracious Principles, as from the *love of Christ, &c.* without which, we are but as *tinkling Cymbals*, though we should give our bodies to be burned: nor yet about the *excellency of Christ*, and the high esteem we ought to have of him; nor concerning the *sinfulness of sin*, or the *excellency of Grace and Holiness*, nor of *Self denial*, (without which no man can be a Disciple of Christ) nor of *Christ his true Nature*, and three-fold Office; nor of *Heaven, or Hell, or Death, or Judgment*; which great *omissions* considered, (besides many more which might be reckoned up) your Body of *Practical Divinity* seems to be like the *stump* of that great Tree, spoken of *Dan. 4.* whose *branches, leaves, and fruit, were gone, yea, top and all*; or like the remains of *Dagon*, whose head and hands were cut off, and only his *stump* (or fishy part, as it is in the Margent) was left behind, which may somewhat affright people from *treading upon your threshold*, as the Priests and people of *Dagon* were by the dismal sight of his meer *stump-ship*, ( *1 Sam. 5. 4.* ) deterred from treading upon his *Threshold*, ever after, and cause them to go from under your shadow, as the *Beasts and Fowls* did from that great Tree which became a meer Trunk, *Dan. 4. 15.*

Sir, It is observable, that many of the *Heads and Subjects* which you have quoted from your Minister, as the things which he doth mainly insist upon, are such as may be managed to the purpose of your *Inter-*

rest, as namely, about *not contending with the Priest, about bearing of other Ministers*; though possibly such as do preach every whit as well (as to their thinking, better) as your Minister doth. Such things may lawfully be touched upon sometimes; but those are not the most edifying or soul-saving Doctrines; they are but the *tything of Mint, Annis, and Cummin*, not the *magnalia legis*, the great things of the Law of God, which must and ought to be chiefly insisted on, though the other we may *lap at, velut Canis & nilum*, but with so much prudent brevity, that as that *Coxcomb* said in his Pulpit, (and how many such stories could I requite you with, for your abuses of *T. W.* and *W. B.*?) I say, with such convenient brevity, that as that *Coxcomb* said, *the Crocodile of Time may not eat up the Dog of your Discourse.*

To insist upon so few things in the course of your Preaching, and some of them of so little consequence as to the purpose of preaching, (which is the saving of souls) is most unlike our Saviour, who had such variety of *Practical* matter in his Sermon upon the Mount, the Heads whereof are given us in *Matt. 5. 6. 7.* I see you are no friend to *Comprehension*, so *Incomprehensive* are you in the course of your Preaching, as if the *Kingdom of God* (which expression is sometimes used of the Gospel) were but a grain of Mustard-seed, which indeed groweth up to be a great Tree, and hath many branches, in which the Birds (such Birds as your self) may sing, or lodge (alluding to *Matt. 13.*).

*Dr. Sibbs* hath some-where a sharp reflection upon such men as love to be *narrowing of Religion*, and making as if it did but consist in *puncto*. I think he saith, that it is the manner of *Atheists* so to do, (not that I think you one) as if a man should say, *Do as you would be done to, &c.* and doubt not of Heaven; as if the rest of

of the Scripture were in vain, and a few lines might have served instead of our Bible (as one told me once, That Christ his Sermon upon the Mount, that, by it self, was enough ).

Sir, I mention this only, to give your Minister warning, lest whilst he goes about to *narrow Religion*, he doth not make the way to Heaven seem *broad*er than it is: for the fewer things God requireth of us, the *broad*er and *easier* doth our way to Heaven appear to be. *Contracting of Duties*, is the *dilating* of the way to Heaven; as the *contracting* of one *Muscle* in the body, tends to the *extending* of another. I fear some men have *narrow'd* Religion upon no better a design, than that Tyrant had in wishing that *all the people of Rome had but one neck*, namely, *that he might cut it off at one blow*. I am better periwaded of you: but if I were worthy to advise you, you should take *Sea-room* enough, as long as it is to be had; you should not love to ride in narrow Seas, which you know are most dangerous, but come forth into the *main Ocean*: my meaning is, you that have blamed others for *Partiality* in their Writings, (as in saying nothing of *Sacriledg*, &c.) be not more guilty your self of the same fault, in your preaching; leaving out *more* truths, and more *considerable*, than many of those which you treat of. Is that to *declare the whole counsel of God*, that you may be free from the blood of all men, as St. Paul speaketh? *Acts* 20.

Religion is not a little thing, it hath considerable dimentiones, both as to *height*, *length*, *depth*, and *breadth*: it is a *Firmament*, in which are many *Starrs* of considerable bigness, none of which should be hid. *Heaven* is vally large; it is the *Earth* that is but little, and as a *punctum* or point of a Needle; not but that the *Earth* is great in its self; but in comparison  
of

of the vast Orb of *Heaven*, it is but little, or as a *punctum*.

Besides the *Defectiveness* of your *Compass* of *Divinity*, which I think (not without cause) I have much complained of; one thing more I find fault with, and that is, the *Defectiveness* of your *Practise*, (not that I take you to be a loose debauched person) as being very *unsuitable* to much of that *Doctrine* which (you say) your Minister (by which your self is understood) doth use to preach; which I shall go no further to convict you of, than the first and Second Part of your Book, most improperly called a *Friendly Debate*, so full of *Scripture mis-interpreted*, *irreverence to Superiors*, *manifested*, *Tongue*, or rather *Pen*, (which is worse) *unbridled*; *Laws violated*, viz. God's Law of *Charity*, and the King's Law, called an *Act of Oblivion*, confronted, by reviving those old things which that *Act* doth command *should never more be rehearsed*; *Ministers so malepertly contended with*, *Secrets so pryed into*, and more pretended to be discovered, than ever were; *Iniquity so rejoiced in*, so much pleasure taken in discovering the real or pretended miscarriages of the contrary Party; so much done to beat men further off, whilst you already complain of *Schism*, and running away from your Churches. In a word, Sir, the Author of the *Two Debates* hath written and practised so contrary to what he professeth to have learnt from his Minister (or rather *himself*, hath taught that which is so contrary to what he hath taught *himself*, or learnt by his own preaching) that he seems to me to be like a *Water-man* (the Emblem of a Politician) that looks one way, and roweth another; yea, to differ from himself in the one, and in the other, as much as the true Prophet *Samuel* did, from that *Apparition* of *Samuel* which was conjured up by the Witch of *Endor*.

We

We have another *cist* of your office in p. 152, where you first bring in the N. C. abusing himself and his Party with such words as these: *Well, talk as long as you please, all the godly will follow those men whom you would perswade me to forsake.* And then you abuse the N. C. for the words which you your self had put into his mouth, saying, *I am heartily sorry to see your arrogance and uncharitableness.*

So should I be too, if I should hear one of them saying any such thing, as that *all the godly will follow them, &c.* For it is not more against me (and that universal Charity which I profess) to hear you entitling your self and your Party, to all the *Reason, the Learning, the Loyalty, the Sobriety, yea, the common sense,* that is in *England*, save as you graciously please to own some few others to participate with you in those things; but so few, as if they were like the *grass upon the house top, wherewith the Mower filleth not his lap, nor he that bindeth sheaves, his bosom,* as the phrase is, *Psal. 129.* whilst your *Rational and Learned men, and excellent Preachers,* stand like so many great *Ricks or Mountains of Hay*, in Harvest time, up and down spacious Meadows. I say, it doth not offend me more to hear you *boasting* and insulting at that rate, than it would do to hear a N. C. say, that none are *godly* in *England*, but such as follow them. I had rather be severe in judging my self, than in judging other men. I had rather question and doubt of the goodness of my own present estate towards God, than of some of those that are of your *Party*: nor am I the less inclined to think any man to be godly, because he is not of my persuasion. There are amongst you, whom for matter of *Piety*, and every thing else that is excellent, I do *a longè sequi, & vestigia prorsus adoro*; and so I presume do many more of us besides my self. I  
shall

shall never be worthy to carry Books after so worthy a man as was *Bishop Usher*, *Bishop Hall*, and several others such as they, (both dead and living) and many others that were and are of a rank inferior to them. If then there be many N.C. of the same modesty and charity towards your Party, as I profess my self to be, (as I doubt not but there are) you might have forbore to call *Pride*, *Boasting*, *good opinion of themselves*, *contempt of others*, and *rash judging of mens spiritual e-states*, the peculiar vertues of the N.C. Sect, as you do, p. 152. I am sorry, and ashamed, that ever such censorious passages did fall from any man's Pen, as some that you have quoted in your *Second Debate*. p. 85, 87, 106, &c. Were they alive, I would say, *God forgive them*; and being dead, I hope he hath.

But then consider, that the passages of that nature which you quote, are but a few, and that you are fain to look back as far as 1642, for some; and as far as 1621, for others of them; that is, for some, almost *thirty*, for others, almost *fifty* years. Now should all the *virulent* passages, and *bitter censures*, which by men of your Way have been written against N.C. in *thirty* or *forty* years past, be lookt into, and brought together, what an *Augean Stable* would such a Book be? What a Volume would it swell to? How much more *good nature*, or *good manners*, might be learnt from it, than from a *Folio* of those *Complements* which use to pass betwixt the good Folks at *Billingsgate*? If you will turn *Necromancer*, if you will raise the dead to upbraid the living, if you will turn *Sexton*, and dig in *Golgotha*; if you will open those Sepulchers over which His Majesty hath *rouled a great stone*, viz. His *Act of Oblivion*; no wonder if you find now and then an unfavoury passage: yet



yet let me tell you, Sir, that Bodies which have been long buried, will not *stink* so bad as those that were but lately put into the grave. *Ashes* have no smell, in comparison of *putrid Corps* and *Carkisses*; and therefore raking in the ashes of men that have been so long dead, as some of those you quote, have been; you will more show your malice, then effect your design of bringing any great ill savour upon those men whom you seek to blast. What a stir you make with a little *rubbish* that you have espied, after a general *Conflagration*, and *Devastation*; viz. of that *Church-Government* which had been before, which at such a time as that, was no more a just cause of wonderment, than if a man had been told, that there were several bushels of Rubbish lay up and down the streets, after that *London* was burnt.

But I have more than all this wherewith to extenuate their crime; for I can justly excuse them *a tanto*, though not *a toto*, from so much guilt as is upon your self for your bitter expressions against them, though not from all that is worthy of blame.

You must consider, they had been great *sufferers* in the foregoing times, and had met with hard things: Some of them had lost their *Liberties*, their *Living*s; their *Livelihoods*, their *Native Countreys*, *Friends*, and *Relations*, which they were driven from; their *opportunities of educating and preferring their Children*. They had been great losers, and losers (saith the Proverb) *should have leave to speak*. They might be a little *intoxicated* with that Cup of Misery which they had been made to drink of, and a little too thirsty to make their Enemies to *pledge* them. They might think too much of the *Gall* and *Wormwood* which had been forced upon them, and *their souls might have it too long in remembrance*; so that the most they could say for

themselves, was, That others began with them *first*; that others (as is said of the woman) were *first in the transgression* ( though it had been more Christian to have overcome their evil with good, and in that sense to *have heaped coals of fire upon their heads*). Yet something you must allow for the infirmities of human nature: *Natura vexata prodit seipsam*; Nature provoked, is apt to show it self, at least-wise for the present, as *David* did when exasperated by *Nabal*, though afterwards he cooled again.

Can you wonder those N.C. whose warm passages you quote, were so bad as they were, knowing that at that time they were *fire-brands* newly plucked out of the fire; yea; some of them, when they wrote those things, were yet *in the burning*? Can you wonder that their passionate expressions were so *Revelational*, considering they were then in *Patmos*, I mean, in the places of their exile? Some of them, you quote, at that time in *New-England*; others of them in the *Low-Countreys*, or newly come from thence. *Omnia fervent in initio*, was a rule I learnt seven years since. All things use to be hot at first; as Childhood is hotter than any age of our lives that do succeed it. Is it strange they should be *up to the ears* in *bitterness* against those men, with whom they had almost as great a controverſie as *Sampson* had with the *Philistines*, of whom he said he *would be avenged for the loss of his two eyes*? Some of them whom you quote (for you name, at least, one of the *Milcas's*, in your *Second Debate*) might be tempted to resolve, that they would make them *hear as ill* as they could, *who would allow themselves to wear no ears*. They might well be hot (Sir) who had been *baptized with the Baptism of fire*; and *bowl* (as that phrase is sometimes used by the Prophet) against those by whom they were sometimes driven into an *howling Wilderness*.

But

But who can, more or less, excuse the railings, and provoking-language, of a man under your circumstances? Theirs were but the *revilings* of men in pain, (and therefore in passion) but yours are the *scornings* of him that is at ease. They spake evil of those whom they counted their *Persecutors*, even unto banishment; but you, of those that did never persecute you; nay, when they reigned, you reigned together with them; they loved you, respected you, preferred you; and is this the thanks which they have for their labour? Have they brought up a bird to pick out their own eyes? You never knew what suffering meant, either then, or since, (as appeareth by the little sympathy you have with them that suffer) such hath been your *αυβία*, your Craft, that which way soever you have been thrown, you have fallen flat (as doth the Dice); I think you have changed round for square, (so you will say you did exchange a round Cap for a square one, when you commenced Batchelor of Arts) nor do I much doubt, but if need were, you could verifie that Verse in our Grammar, *Diruit edificat, mutat quadrata rotundis*.

But, Sir, as yet I have not rounded you enough, for endeavouring to keep good men (and your Brethren, or at least-wise, worthy to be so) perpetually under hatches, by reviving old musty passages, which, but for you, had been forgotten, that you might add affliction to their bonds. When I saw the clouted shoes you brought out, and the mouldy bread which you cast in their dish, I thought it was with a design, quite contrary to that which the Gibeonites had in producing their mouldy bread, viz. of making peace; and that your design was to break the neck of any accommodation and relaxation that you thought might be intended for, or endeavoured by them; and that the Church of England might have War even with the

most sober N.C. as if it were with *Amaleck*, *Exod. 17.* from generation to generation. *Bliss'd are the peace-makers, for they shall be called the children of God, Matt. 5.* But *cursed be your anger, for it was fierce; and your wrath, for it is cruel.*

The *Dogs of Egypt* were not so unkind to the *Israelites*, as you have been to the N. C. for when the *Israelites* were going out of that House of Bondage, not one Dog did move his Tongue at them; but you have not only barked at the N. C. when you were afraid they were going out of the house of bondage, I mean the great affliction they were in; but have bitten them till you have made your teeth to meet again; and pursued them like *Pharoah* with his Host; who repenting he had given them leave to go, resolv'd to overtake them, and bring them back again.

What some were suspected to have done whilst *London* was burning, viz by *Fire-balls*, and other *Fire-works*, to have continued and increased the flames, where they saw them begin to flake, or did fear, they would go out; that you have manifestly done by the N. C. when you saw the fire of *Anger*, *Hatred*, and *Contempt*, which had long burned against them, began to abate, and were jealous it might in time be extinguished, you have brought more fuel to keep it alive, yea, to heat the Furnace they are in (if it were in your power) *seven times hotter.*

But take heed: Some have thought it fatal to others to have withstood overtures of Peace, as many have observed how Divine Providence (without which, not a hair falleth from our heads) brought a sharp *Axe* upon the head of a person (otherwise eminently worthy) who (doubtless being so advised and instigated by others in whom he put confidence) did bestir himself to oppose a *Personal Treaty* for Peace  
and

and Accommodation, which was in his time set on foot, or in a good forwardness.

Ascend Mount Gerizzim, and give ear to the *blings* which are from thence pronounced upon those *who persecute them whom God hath smitten, and talk to the grief of those whom he hath wounded*, Psal. 69. 26. Read from ver. 22, to ver. 28, of that Psalm, and bless your self to think how much happiness your *Two Friendly Debates* are like to entitle you to. If the kindness expected, do not proceed, some will think that your ill-timed and exasperating *Debates*, have put a *spoke* in the Cart; and that, but for you, it had been done; and if so, God knows how to *bring the Wheel* over your self, and to cause you to be *taken in the Pit which you have digged for others*.

The N.C. that is to say, many of them, or most of them, have now served near upon seven years *Apprentishipp* to *Powerty, Peril, Care, Grief, Dispondency, Streights, Contempt, Misery*; and do you think much they should be released now? What, seven years together in *Little-ease*, and will you yeeld to no *redemption* then? Who would not suspect, that if it were in your power, you would cast them (soul and body) into endless torments? You have done your endeavour, once and again, to make them *ridiculous* in *Court, City, Countrey, Universities*, yea, to make them *odious*, that they might never be endured, or thought worthy to be taken in again, no not as *Gibeonites*, (hewers of wood, and drawers of water) in the Sanctuary: but howsoever you may prosper in the *latter*, viz. keeping them out still; you have had but little success in the former; for people generally do and will retain the same good thoughts which heretofore they had of *W. B.* and *T. W.* and of the rest; and the *Italian Proverb* will be verified in you, viz. that *they who make water against*  
the

the wind, make it against their own faces. This Paragraph alone (which therefore I have been so long in ) may serve to cut the sinews of a great part of your *Second Debate*.

In p. 155, you write like a Saint, (and *oh that there were such a heart in you* ) saying, *I admire the Grace of God wherever I see it ; for it is the most lovely sight that can present it self to me.*

Hold to that, and I shall love you dearly : but why will you not see and own the Grace of God , where it is, in the eye of a *Rational and Christian Charity*, as in *T.W.* and *W.B.* that you may admire and love it ? It is that which wicked men use to say for themselves, *viz.* That they are no enemies to true *Grace* ; but they that profess to have it, are meer *Hypocrites* . ( though they know no people better, nor yet so good as they ).

And then in p. 163, *your goodness comes as the morning-cloud, and as the early dew, but soon goeth away again,* as the phrase is *Hys: 6: 4.* For there say you to the *N.C.* *I love you for that sense of piety which you discover ?*

But wherein was that sense of piety discovered ? By nothing ( so far as I can learn by the sequel ) but the *N.C.* his willingness to be told by you who they are that do *deny the power of Godliness* ; and the sum of what you drive at, from thence to p. 167, is, that the *N.C.* are the persons who *deny the power of godliness*, and your Party they who alone ( some few excepted ) have more than the form thereof : *Credui Judeus Apella, non ego.* I shall as soon believe the idle tale you tell of a *wandering Jew*, who hath gone about the World ever since *Christ* his time. Now you are for *impropriating* or *appropriating* of Godliness to your selves, which you so much detest should be done by others.

Alas

Alas, Sir, how easily could I charge you ( by what may be gathered from your Books ) to be a *lover of your self, covetous, a boaster, proud*, that is, (as you expound it ) a *despiser of others better than your self, a Blasphemer*, viz. of the workings of the Spirit of God in the hearts and duties of some of his people, whilst you deny that any man can pray by the Spirit ; whilst you deride the sincere and holy affections of some of them, as if they were meer delusions, and like the artificial motions of *Puppits in Plays, unthankful to them that were your Benefactors, unholy*, which you say some expound of them who make no difference betwixt things *sacred and profane*, (whilst you deride those interpretations of Scripture which most worthy Expositors have given, as also the *shinings of God, and sealings of his Spirit*, and make a laughing-stock of God's *withdrawings and desertings*, (though Scriptural expressions) *without natural affection*, (whilst you seem not to have the compassions of a man, much less of a Scholar, and Christian, and fellow-Minister, for your N. C. Brethren, their innocent Wives and Children, all of which you labour to continue under misery, after seven years sorrow, as unwilling they should see one good day more ) *Truce-breakers* : I dare not call you a *false accuser* ; I can easily prove you, in that you have gone about to persuade the world, that the generality or major part of N.C. are such *erronious, rebellious, disloyal, enthusiastical, silly, ridiculous, yea, mad and bair-brain'd people*, as can be truly said but of some few of them ; and is true, it may be, of as many amongst your selves, as amongst them. And I am no less sure, that you are *incontinent*, ( as you your self expound the word, p. 163, of one that hath no power over his passions, unless you can write such bitter things in cool blood, and that were so much worse ) *Fierce*, (say you)

you ) that is, *bloody-minded*; and so are you, in going about to destroy the Livelihoods of N. C. Ministers, which the Scripture speaks of as a man's *life*; for so the Millstone is called the *life* of the Owner, because it is his Livelihood. Deut. 24. 6, *No man shall take the Millstone to pledg, for he taketh a man's life to pledg.* They that ground the faces of the poor, in that respect were said to have *their hands full of blood.* *Despisers of those that are good*: If you be not a despiser of some that are truly good, (witness the arrows you have shot at them, even bitter and taunting words, *Psal. 64.* ) then no man ever was. By *Traytors*, you understand *such as will betray their best friends, to serve their own interest.* And have not you betrayed to scorn and reproach, some of the best friends which you either have, or had? *Heady*, that is, *rash*, I think you are not; for your malice and mischief seems to be *prö-pense* and considerate; but never a whit the better for that. *High-minded*, or (as you expound it) *puffed up and swoln with an opinion of your own knowledg*, doubtless you are, for else you would never write so contemptuously of other men, *graver* and more *more experienced* than your self, *venerable* and *learned Expositors, Assembly-men*, yea, of a whole *Assembly* at once. It is pity you had not been *Prolocutor* of that *Assembly*, that you might have instructed them better; for surely there was never a man there *worthy to carry your Books after you*, if you be so *rational*, so *unerring*, as by your confidence you seem; and that whole *Assembly* not able to explain what is to be understood by *plain Preaching*. Nay, you seem to be a *lover of pleasures more than lover of God*, for that you have wofully dishonoured God, and disgraced Religion, that you might *please* your self in showing your *Wit* and *Drollery*, even in the abuse of *Sacred Persons and Things*.

Lastly,



Lastly, You go into folks houses as well as they; and I think *they creep* no more than you do: whether you or they have most favour with *silly women*, I know not; only they have generally got them *Wives*, and you have none, but are therefore the more likely to have acceptance amongst *Virgins*; for they commonly have most esteem for *Bachelors* and *Singlemen*.

As for *designing upon the Chastity of Women*, (which you douglily insinuate, as if the N. C. did) be it known to you, that *for the avoiding of Fornication*, they have used God's remedy, and married Wives, (though you allow them not wherewithall to keep them, neither *fifth*, nor *hundredth* part) and that none are generally more suspected for such things, than *Stale Bachelors* (as your self is). And then whereas you close up with such an intimation, as if the Hearers of N. C. *did remain just as wise as they were before, and not a whit the better for all the Sermons they heard*. Who that reads such lines from you, will believe that *uncharitableness*, and *rash judging*, are virtues peculiar to the Sect of N. C. as you write, p. 152? It is like, what you last said may be too true of some of your own Hearers, and possibly of more of yours, *proportionably*, than of theirs.

Yet by all that I have retorted upon you, I do not design to perswade the World that you have only a *form of godliness*, and *want the power*, only to shew that as much may be said to cast that reproach upon your self, and to countenance him that shall so do, as you have brought to fasten it upon the N. C. Though I doubt that remainder of *flesh*, and of the *old man*, which is still in you, and hath a perfection of Parts in believers, though not of Degrees (even as Grace hath,

hath ) doth participate more or less of all the sins fore-charged; yet I dare not say that there is nothing of the *new man* in you, or of the *image of God* in righteousness and holiness: *Who am I that I should judge another mans servant?* to his own Master let him stand or fall. Neither ought you to have said, that because you fancy you do espye some semblances of such things in some N.C. that therefore they have only a *form*, and do deny the power of godliness.

What the power of godliness is, you go about to describe, p. 165, but so *unparily*, that had it not been for a short expression or two, as concerning loving of God above all things, and denying our selves for Gods sake, (on which you lay no more stress, than on the rest of your Characters of such a one) I doubt not but a man might have been and done what you describe the power of godliness by, and yet not have exceeded the righteousness of the Scribes and Pharises, or of some of them in their unconverted estate.

Sir, in p. 167, you let off another of your *Squibs* and *Crackers*, bringing in a N.C. saying, *I thought once that the power of Godliness had consisted in keeping the Sabbath, in repeating Sermons, having a gift of Prayer, and using it in our Families, treasuring up and communicating Experiences, and meeting together to exercise our gifts.*

As for the last of these, viz. *Exercising Gifts in common*, (in which the *cream* of the Jest seems to lye) let me tell you, It is not now in use amongst any sort of N.C. unless it be the *Quakers*, from whom N.C. differ in more things, than they do from your selves: I say, unless the *Quakers*, and that *form* of men which is counted next to them;  
but

but in other *Meetings* they generally, if not constantly, employ one that is set apart for that *Work*, and who ministreth to them by vertue of his *Office*.

That scandal therefore is taken off. Then I pray what scandal is there in all the rest, in *keeping Sabbaths, repeating Sermons, praying in our Families, treasuring up, and communicating Experiences?* For which of these good works would you sling a stone at N. C.? These things you ought to encourage, and will you seem to flout at them? Can you not build up one part of the House of God, but you must pull down another? Can I not teach men the fifth Commandment, unless I un-teach them the fourth? (As for what men call *Experiences*, you make your self great sport with them, but of that hereafter.) It had been easie to have said, You do well in *sanctifying of Sabbaths, repeating Sermons, praying in your Families, &c.* I commend you for this, these things ought you have done; but there are other things that must not be left undone; you must not place all Religion in these things; neither, I suppose, do they: for my part I believe that (as silly as you would make them) they are generally more knowing, than to fancy that the power and soul of Religion, doth lye in those things, and in them only or chiefly. Neither have their Ministers so little honesty, as to make them believe it doth so. Therefore that reflection might have been spared, but that you were disposed to jeer such persons, if not such things.

Again, in p. 167, you bring in the N. C. saying to you, and such as you, *I fear you want at least a great deal of the power of godliness, because you never keep a day together.*

You

You have got their language at *your fingers end*, as I perceive by the phrase you use of *keeping a day*; and by and by you call it a *private day*, besides a hundred more *Ideotisms* of theirs, which ever and anon you bring in to make sport with-all? What will men think of you? You say you do not use to *pry into the secrets of others*; and yet you have got the *Sbibboleth*, the *Watch-words*, the phrase and language of the N.C. as right as can be; and do sometimes wrap up your Matter in those Expressions for several lines together. I say, What will men think of you, that you are so well acquainted with the peculiar language of those with whom you are presumed not to converse now a-days? (or if you do about other things, yet not about such matters as *keeping of dayes of Humiliation*, which they use to hide from men of your Perswasion) Will they not think that you did sometimes join your self to those people, but as a false Brother, who since went out from them, because you were not of them, and now go about divulging their *secrets*, in order to *shaming* and *upbraiding* them, as other *Renegadoes* use to do.

Time was, that if a man had spoken *Irish* half so distinctly as you speak *Fanstick*, (being a stranger, and found in a *Parliament-Garrison*.) he had sure enough been *trussed up* for a *Spye*.

But

But now Sir , let us hear what you can say against the innocent and proper expression, of *keeping a day* which you seem to produce in the way of *derision* , or if you please you shall hear what I can say for it. First then, since they do keep a day , a whole day ( in effect ) for the purpose of *praying* and *hearing* , and *humbling themselves* before God ; I say , since they do ever and anon , set apart, not an hour, or two , but a whole day for those purposes , why should they not call it the *keeping of a day* ? Is it not more proper to call a *whole day* , by the name of a day , than to call one hour only, by that name , as you do , when you call those *Holy-days* of which ordinarily you do not dedicate above one hour, at the most , to any holy use or service ? If the offence you take be not at the word *Day*, but at the word *keeping* , *keeping of a day* , it is like they might borrow that from the fourth Commandment, as it is in our *Translation* , which runs thus. *Remember the Sabbath day to keep it holy. Exod. 20. 8.* So by keeping a day, they mean keeping it holy unto God , or setting it apart for holy uses.

Now Sir give me leave to tell you , that if phrases be proper, yea very proper ( as this is ) it is a pittiful, peevish, pedantical, ill-natured , dis-ingenuous, spightful thing in any man ( that hath wit enough to know they are proper ) to quarrel with them. For if men will do so from

time to time , the Church and the World shall never be quiet , for such small *vitilitigatores* , petty, trifling *Baretours* , who *make men Offenders for a word* , and that a proper one too, who can commence an ill *action* against a man for a good word.

Sir, when men play upon the innocent and proper names of things, it is vehemently suspected , that their quarrel is not to such *names*, but to the *things* themselves , and by that rule, your quarrel should be with days set apart for *praying* and *hearing* , and other exercises of Religion ; but being ashamed to speak out , you seem only to deride the name ( as affected ) but are taken, to strike at the thing it self , through the sides of its name. You have read the story of him that keeping a Shop, which was the sign of the Crown , jeastingly said ( when he had a Son born ) that, *he would make him heir of the Crown* , meaning of that Shop , but for all that it cost him his life : So jealous are earthly Princes , that men intend *things* when they play upon *names* ; and is not our God a jealous God too , who though he cannot be mistaken in our meaning, himself, yet will not endure those sayings ( howsoever intended ) which are apt to bring Religion into contempt amongst men.

But are you an Enemy indeed to days set apart for *praying, hearing, fasting, or thanks-giving, &c.* What think you of such Instances and pre-

presidents for fasting, and humbling themselves whole days together, as are found in the Scripture, *Ex. gr. Judg. 20. 26. Then all the Children of Israel wept and fasted that day until Evening, viz. after they had been discomfited by the Benjamites, also 1 Sam. 7. 6. They gathered together to Mizpeh, and drew water (meaning plenty, plenty of tears, vid. Annot.) and poured out before the Lord, and fasted on that day, viz. in order to renewing, and ratifying their Repentance, for that was the occasion of that Fast, as may be gathered from v. 3d. So when the Moabites and Ammonites came against Jehoshaphat, it is said, he feared, and set himself to seek the Lord, and proclaimed a Fast, 2 Chron. 20. 3. What say you to Ezra, when he was going for Jerusalem, he and his, Did he not call a Fast for their good process, Ezra 8. 21. Then I proclaim'd a Fast, that we might afflict our selves before our God, to seek of him a right way, for us, and for our little ones, and for all our substance. If your displeasure be against a private Fast; what Fast could be more private than Nehemiah's was, which was by himself, Neh. 1. 4. And it came to pass when I heard these words (viz. of the misery of Jerusalem) that I sat down, and wept and mourned certain days (these were private dayes which you scoff at) and fasted and prayed before the God of Heaven. Do we not also read in Neh. 9. 1.*

that the children of Israel were assembled with fasting, and with earth upon them, how, another part of the day they read in the Book of the Law of God, and, another fourth part they confessed and worshipped the Lord their God, v. 3. Now the reason and occasion of that Fast, is thought to be their having not kept their Covenant with God, as to putting away strange Wives, Ezra. 10. 3. of which sin they might be convinced, by hearing the Law read, and the sense thereof given, as it was by the Levites, Neh. 8. 8. and so they humbled themselves for it, by fasting and prayer, &c. See also Esther 4. 3. In every Province where the decree came (viz. to kill and slay the Jews) there was great fasting among the Jews. So likewise, v. 16. Goe (said Esther) gather all the Jews, &c. fast ye for me, (viz. in order to her adventuring into the Presence of the King) and neither eat nor drink three days, I also and my Maidens will fast likewise, and so I will go in unto the King, which is not according to the Law, &c. Seeing then we are compassed about with such a cloud of witnesses, to prove the lawfulness, yea and commendableness of keeping days of humiliation publick or private, according as the matter shall require; and seeing we have often such matter before us, as did give occasion to some of those Fasts, which I have instanced in (namely, great sins, or great exigences, or great undertakings) and seeing our Sa-



Saviour saith, that *the Children of the Bridegroom shall fast when the Bridegroom is taken from them* ( that is, after his ascension ) and seeing that national, and *periodical* fasts are seldom appointed by publick authority, though we have been under heavy judgements, of *Plague, Sword, and Fire*, ( as if the Magistrate had confidence of the Peoples good inclinations, in that particular to be such, as need not to be incited, much less compelled, and so left them, to themselves to fast when they would, as seldom and as often as they pleased ) all these things considered, I wonder, Sir, how you had the face to laugh, and sneer, at the keeping of such days as those, and by an advantage taken from a novel name, to make so sacred and necessary a piece of Religion to become vile and contemptible.

Doubtless he is an excellent Saint ( at leastwise so far forth ) that doth openly justifie Plays, and condemn *religious Fasts*, at a time when *sin* and *misery*, when *prophaneness* and *poverty*, when *divisions* and *distractions* do so much abound, and when the greater part of our *head-City* is yet in the dust, and many hands at work upon it to raise it up again. Be ashamed, and confounded, for what you have said and done in this particular, for so you have cause to be.

I have heard that a person who was going to see a *Play*, was perswaded by his friend to let

the Play alone , and to goe with him to a Church, where the Bell, at that time, gave notice that some religious exercis was to be performed; when other arguments would not prevail, he used this, If *Christ* were upon earth ( said he ) and should know of a *Play* that was to be at such an hour, and of a good *Sermon* that was to be Preached at the same hour, think you, saith he, that our Saviour would not go to the Church, and not to the Play? That question convinced him, and carried him to Church. But I am thinking what you would have said to a man in that case, suppose he had asked you, whether he should goe to the *Play*, or go to the *Sermon*. So far as a man may gather from your Book, you would have bid him do which he pleased, telling him that both are lawful, and he is not bound to consider which is best, p. 184.

As for what you say in p. 168. *why then will you not keep those dayes which your Governours appoint?* ( meaning *Holy-dayes*. ) To that I reply; First, They are not satisfy'd to keep those days as they are ordinarily kept, because under a pretence of keeping a *holy-day*, one, or more, men do generally commit more sin and wickedness upon those days than upon any others, as if those days were dedicated to *Bacchus*, *Venus*, or some other filthy abominable Idol, rather than unto God and his Service, which to be is  
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the nature of all things that are holy : 2d. Neither are some men past all doubting , whether it be lawful to keep *Holy-days* (or days so called) in honour, or to the honour of Saints departed, especially such *blind* Saints , as some that are found in our *Almanacks* , but not in our Bibles, as St. *Swethen* , St. *George* that killed the Dragon , and there is another called St. *Patrick* , but I think he doth not passe for an *English* Saint, but for an *Irish* one , and though he be the greatest of all *Saints* amongst the *Irish* , yet I think St. *Taffee* was a better *Saint* than he , by whom they mean St. *David* ; I say I think St. *Taffee* is to be prefer'd before St. *Patrick* , notwithstanding all his faults , and amongst the rest his casting off God, deserting of his (*shining*) or making his face to shine ) which phrases ye have derided in other men , the latter of which hath a *red letter* before his name , though the former hath not , and amongst those that are without it , I means the Saints in black that are in our Calenders , I know not how many of them were, possibly, no better Saints, considering who Canoniz'd them, than those whom you , too keenly , describe for *Army Saints* , having their Eyes lift up to Heaven , with one hand on their Breasts, and another in their Neighbours Purses , or cutting of their throats. I doubt not but some such *Saints*, or rather Devils, there are, in all Armies, and always have been ; but

you know full well, that some who went for Saints in that Army, were not such as you have described, particularly *M. G. Skippon*, the remembrance of whose *piety*, as well as *valour*, his very enemies do crown: But you are at your old *Synecdoche*, to lay the faults of some upon all the rest.

But to return to the business of *Holy-days*, Celebrate them, or any part of them, with the use of the *Lithurgy*, some cannot, because we cannot perswade them, for our hearts, that it is lawful to use it. Now you know that in most places, there is a short service read in the Church upon each *Holy-day*, and that is all that is done: and then the people use to repair into the Fields, or to the Alehouse, or to some worse place, For it is agreeable to the written Orders of one of the most eminent of those houses (which Orders were spied at the last routing of them) that people may be admitted there upon *Holy-days*, yea upon *Sundays*, after Divine Service, though not before. Now the extreme *profanation* of the days called *Holy-days*, ( if that can be *profaned* that was never made holy by God's appointment ) or rather the great wickedness that is committed upon those days, more than upon any others ( in which people do follow their lawful Callings ) maketh *N. C.* to have so little respect for them as they have, for that they generally contain nothing

thing of *Holiness* but the Name.

It is not but that they are in charity with all the *Saints*, that they are in charity with all the *red Saints* in the *Almanack*, which are also recorded for *Saints* in the *Scripture*, as most of them are, that have a red letter before them, and do hint their memory: only one of them they think is wronged, viz. *Michael* the *Archangel*, who is therein degraded to the Inferiority of a *Saint*, as if *Angels* were not above *Saints*, and *Archangels* above them, as much as *Bishops* above ordinary *Ministers*, and *Archbishops* above them. Moreover there is one *Saint*, in remembrance of whom they are more disposed to keep a *Fast* than a *Festival*, and that is *St. Bartholomew*. I told you before that the *N. C.* cannot keep *Holy-days*, as others do keep them, for the reasons I have given you.

I shall now make it appear, that it is not convenient for them to keep days of *Humiliation* upon those times, which you call *Holy-dayes*. My first reason is, because the *Church* might take it ill, and construe it as done in *contradiction* to them, if they should generally observe those days, as *Fasts*, which the *Church* observes as *Festivals*. 2. *Children* and *Servants* could not brook it, to have all or most of those dayes turned into *Fasts*, on which, they expect, and had went to find their pleasure and recreation. They may be content to go from their *Schooles*,  
or

or from their *hard labour* on *worky-days* to attend a *Fast*, because that is to change for more *ease* and *rest*: but were they to fast upon every *Holy-day*, I can but think how they, or many of them, would grudge the time they were *praying* or *hearing*, when their desire & custom was to have been *playing*, &c. Lastly, *Dayes of Humiliation* and *Thanksgiving*, upon the score of *Emergences*, either as to *Afflictions* or *Mercies*, ought to be kept, *pro re nata*, that is, as there is occasion, and not at any time, and it may sometimes be inexpedient to defer them, till the revolution of the next *Holy-day* ( as requiring hast, and present dispatch, be it in reference to some great undertaking, as a *voyage to Sea*, or the like, or to give thanks for some great deliverance, which is best to be done out of hand, whilst our hearts are most warmly affected therewith ) which may be at some distance of time.

But after all that I have said of this matter, let me tell you Sir, that if so many as are satisfied touching the lawfulness of praying by, and with the *Litturgy*, and can spare time from indispensable occasions will come upon each of those days, that go by the name of *Holy-dayes*, or upon each *Holy-day*, least you say I cant, I say shall come to Church, and there devoutly attend the reading of the *Holy Scriptures*, and the *prayers* which are there offered to God, and that with serious, sincere, and ardent affections,

I shall be far from condemning them for so doing, yea the more *devout*, and *zealous*, and *constant*, any man is in what he offers to God by way of worship, ( being for the substance of it agreeable to the will of God ) the more do I love & honour him, so far am I from charging it upon any man as a *crime*, that when he readeth or heareth the *Common Prayer*, he do it with *devotion* and *attention*, as if he were in *good earnest*; for he that cannot do so, let him not meddle with that, or any other part, or way of *Gods Service*, for *God will not be mock'd*. Nay Sir, if people will, upon all such dayes adde what you do further advise them to, *viz. the catechizing of their Children, the instructing of their Servants, and the visiting, inviting, and relieving of their poor neighbours*, which paragraph containeth as good counsel as any in your book, I shall think they do, as you say, *p. 176. what is very acceptable to God, and for the honour of Christian Religion.*

Verily Sir, when holy-days shall come to be observed, I am perswaded the *N. C.* will be as great friends to them, as your self now is, though for the present they grudge to call them Holy-days, for the same reason, that they think much that the Pope should be stiled his Holiness, which could be ascribed to most of them, only *per Antiphrasin*, that figure which speaks by contraries: They know that he that truly

regar-

*regardeth a day, regardeth it to the Lord*, and did they see holy-dayes so regarded, they would be as much taken with them, as Sir *Edwin Sands* was with Papists their keeping of *Lent*, beyond the Seas, considering how *devout* and how *mortified* they seemed to be for those forty days, though afterwards he was out of conceit with it again, observing them upon the account thereof, as presuming upon the meritorious if not *supererogating* works, which they had then done, to take a greater License for sin, in more than 40 weeks of the year besides: But our *Holy-days* are not kept like their *Lent*, which only, or mainly hurts them *per accidens*, or by reason of their presuming thereupon, which is to scorch only with an *oblique beam*, whereas our *Holy-days*, as they are kept, do mischief immediately and directly, there being more *Villany* committed on those dayes, than at other times, and so they smite as it were with *direct beams*, which are much more scorching than those that are *oblique*, and being, generally, no otherwise observed than are the times of Revelling at the *Inns of Court*, *N. C.* have really thought, and do think, that they had better, a thousand times, keep such days as they do keep, though thereby they expose themselves unto being laugh'd at by such as your self, than keep days as they are kept, which are commonly known by the undeserved name of *Holy-days*.

From



From slighting *the days* which N. C. do keep, viz. days of *seeking God*, &c. you proceed to speak contemptuously of their *experiences*, p. 172. for there say you to the N. C. *you oft-times alledge your experiences very absurdly*. Sir, as I remember, you have several other flings at N. C. either in your first, or second Debate, about *experiences*, and you speak very cheaply and slightly of them, and do no better than deride them, for talking of *treasuring up*, and *communicating their experiences*, Yet so did David, *Come near*, saith he, *all ye that fear the Lord, and I will tell you what he hath done for my soul*. p. 110. Ps. 32. 6. *Thou forgavest the iniquity of my sin*. Now evident it is that David did communicate the *Experience* which he had of Gods *pardoning mercy*; for he adds, *For this shall every one that is godly pray unto thee, at a time when thou mayest be found*. 2 Cor. 12. 10. Paul communicates this *experience* of his to us, viz. that, *when he was weak, then he was strong*, meaning that he found the greatest presence of God with him in his sufferings for Christ, that then *the Spirit of God and of Glory did rest upon him*, see 2 Cor. 1. 5. *As the sufferings of Christ abound in us, so our consolations abound by Christ*. Yea, by v. 4. it appeareth, that it was his duty, as well as practice, and that it is ours also to *communicate experiences*; as the matter shall require; *who comforteth us in all our Tribulation,*  
that

*that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.* To comfort others with our comforts, is to comfort them with our *Experiences*, and to the end we should do so, God comforteth us.

Was *Solomon* a fool, for treasuring up, and communicating his *Experiences*, ( for his book called *Ecclesiastes*, is almost nothing else. ) Would it be your wisdom to reprove him for writing such a book as that ?

Why are you so great an Enemy to Christian *Experience*? Hath the *Experience* of some Christians been no friend to you? Have any of them told you that they have *experimented* more *savour*, *searchingness*, *life*, *spirituality*, in the preaching of some other men, then ordinarily they have done in your own, and that they did profit more by others, than by your self? What then? Will you therefore turn head against a thing so highly commended in Scripture as *Experience* is? Which is said to be the Daughter of *Patience*, and the Mother of *Hope*; for it is said that *Patience worketh Experience*, and *Experience that Hope which never maketh ashamed*. *Diagoras* is said to have professed himself an *Atheist* in meer displeasure against God, because he did not presently take his part, when he knew himself to be *injured*. And will you even *Anti-Experimentist* upon no better an

acompt than that? If your Doctrine be not like the *Israelites*, there's *Mannah*, which was said to please every palate, and to tast as every body would have it, will you therefore say that no man must trust his own palate, or believe what he seems to taste? Though *Job* saith, *Job. 12. 11. Doth not the ear try words, and the mouth taste his meat?* What meaneth the Apostle by those, *who by reason of use have their senses exercised to discern betwixt good and evil?* *Heb. 5. 14.* Doth he not mean such whose Judgements are better'd and confirm'd by *Experience*?

*Experimental Philosophy* is at this day prefer'd before all other, and *observations* both in *Physick*, and in other Sciences, are counted the chief things to be depended upon, whilst *materia prima*, and such old *Chimera's*, begin to be exploded, as things that never did enter into our senses, whereas the old rule is, *Nihil est in intellectu, quod non fuit prius insensibus.* Why then should not *Experimental Divinity*, be counted better than that which is meerly *speculative* and *national*?

What is *Experience* but an observation of that comment which the *providence*, and works of God, do make upon his Word time after time? *Ex gr.* when a Christian hath taken notice of many instances, in which that promise hath been verified to him, *viz. that all things shall*

*shall work together for good to them that love God.*  
 Would you have Christians overlook the particular accomplishments of such a promise as that? or if they have many instances of that nature by them, would you have them keep them to themselves, and impart them to nobody else? how then should others be comforted with the same comforts wherewith they are comforted? as it is 2 Cor. 1. 4. Must they that have *tasted the Lord is gracious*, as the phrase is, 1 Pet. 2. 3. either doubt whether they have tasted any such thing, or at leastwise say nothing, but *fare well* (as they say) *and not cry roast-meat*? *David* could not hold when it was so with him, and if he had, he had greatly wronged others, in concealing what might so much tend to confirm them. Our English Proverb saith, that *Experience is the Mistriss of Fools*; But that is an excellent Mistress, that can make fools to become wise (as experience oftentimes doth) which otherwise *braying in a Mortar*, that is, ever so many blows and stripes would not doe. To exhort Christians to dis-believe their *experience*, what is it but to bid them distrust their *spiritual senses*, because they are not *infallible* (by which reason they may question whether at any time they do *see* and *hear* what they think they do with their bodily Eyes and Ears, for they also are fallible) and to bid them slight the *experiences* of others, is to cut them off  
 from

from the greatest benefit (one of them) that they can receive by and from those Christians, that have had more Acquaintance with God than themselves.

Sir, the fruit of your *flurting* at *experiences* is like to be this, *viz.* that hereafter amongst the admirers of your *Debate*, it will be a perfect *reproach*, and taken for no other than *canting*, if good Christians, shall make any mention of their *experiences* of God, and his wayes, as David saith in another case, *Psal. 69. 10. when I wept and chastened my soul with fasting that was to my reproach.* In that, you complied with Davids enemies before, and now you are gone beyond them in reproaching them for alledging their *experiences*, as well as for their *fasting* and *keeping of dayes*.

Sir, I foresee where you will take refuge; you will say, you have not derided the alledging of *experiences*, but the alledging of them *absurdly*, and nothing to the purpose. As to that I answer, If you be mistaken, you may thank your self: It is well known, that you are able to write so clearly, that the sense cannot be mis-trook, but you have not done so about *Christian experiences*. You could have told the World, that it is an excellent thing to be an *experimental* Christian, that they are highly to be commended who treasure up all the *experiences* of God, that they can, and do make use of them,

as occasion is, for the *comforting* of others as well of themselves: and that *experience* being so excellent a thing as it is, it is great pitty, that any any should pretend to it, that have it not, or alledge it in such cases, and for such purposes, as it cannot truly, and properly be alledged. Had you written to that effect, nobody had taken offence, or been tempted to think the worse of Christian *experience* for what you had said; of it, and they withall had been cautioned, who abuse, and misapply the name of so sacred a thing. But instead of expressing your self with so much *caution* as became you, and was easie for you to have done, you mention *the treasuring up, and communicating of experiences*, amongst those things, which you have no value for, *viz. keeping of dayes, and Christian meeting together to exercise their gifts*, at the writing of which, I suppose you *laugh'd in you sleeve*, for you have a *contempt* for those things. Now in as much as you led forth *experiences, or the treasuring and communicating of them amongst the workers of iniquity* ( you account them ) and have shufled them together, as fellow-malefactors use to be, it will pass for current, that you have as little respect for *treasuring up, and communicating experiences*, as you have for *praying by the Spirit, or preaching in the evidence and demonstration of the Spirit with power*, which expressions

sions you have openly declared your self against. He that inveighs lamentably against the *Abuse* of a thing , and saith nothing at all ( or very little of the *good use* which may be made of such a thing , may rationally be presumed to allege the *Abuses* of it , for no other end , but to exterminate the *use* thereof. If you should hear a Preacher declare fearfully against people *wresting of the Scripture to their own destruction* , and what mischief some people did themselves , and others , by means of the *holy Scriptures* through their *Ignorance* , and mean time say nothing of the great *usefulness* of the word of God for all sorts of persons to read that would labour to understand it aright , and that much of it was very plain , and did *give light to the simple* , and a *lamb might read in it*. I say, if he should not interpose such passages, to qualify what he said , you would think he were a *Papist* , that were pleading , or making way for such a *plea* , that the common people might not enjoy the Bible in their Mother-tongue , as that which would do them more hurt than good. Thus uncautiously have you handled the doctrine of *experiences* , so that many are like to be poisoned by what you have said of that subject unless they meet with some timely *antidote*.

I well remember one , and have heard of divers others , whose manner hath been to keep a *Diary* by them , and to set down every days *ex-*

*periences* of Gods dealings with them , and of their carriage towards him. Tell me Sir, were they too blame? I honour them for it exceedingly : I condemn my self that I have not done the same thing. You have heard of a great man that kept a *Diary* of his life , for whose memory I am confident you have great respect : I would not that the ill success of his *Diary* should discourage other men from doing the same thing, as to recording their *periences*. Though some might unworthily disport themselves with his *Diary* , as you have done your self with the *periences* of private Christians; yet I remember one Reverend and Judicious man , who from what he had observed in that *Diary* said in my hearing , that he did believe the Author of it to have been a very strict consciencious man, according to his *own principles* , though he did think his principles to be such as were very contrary to his own , who gave that character of him. Sir, that good friend of yours , who first preached and then printed an excellent Sermon about *numbring of our dayes* , at the Funeral of S. J. had it come in his mind when he was making that Sermon , would I believe have made no scruple to have recommended to Christians the use of a *Diary*, or setting down, which is all one with *treasuring up* , their *daily experiences*, and yet this *treasuring up experiences* is a thing you have seemed to have in Derision. For God  
fake



fake, Sir, and for your own fake, and for other mens fakes, have a care how you *bring up an evil report* upon good things, and cause those *things* of God be more despised in the world, which are too too much despised already.

Sir, in pag. 175. you tell us, *you do smile very deservedly if one bring his experience to prove the truth of Christian Religion.* For my part I dare not smile with you upon that occasion, for I think that several good arguments may be drawn from *experience*, wherewithall to prove the *truth of Christian Religion*, as for example. The *experience* which the world hath had of the Gospel its being propagated far and near, (like lightning that lightneth out of one, and shineth to another part of the heaven with us) without any *violence* or *force of arms*, by which alone *Mahumetanisme* hath been spread, and from so small a beginning, as the Doctrine of a few *fishermen*, and such like, I say, that argument from *experience* is one very good one, to confirm the Doctrine of *Christian Religion*. Again *experience* telleth us, that the *Jews*, who were and are the great enemies of the true *Messias* have been a very miserable people ever since within a few years after our Saviours death, who before that time were the happiest of all Nations. By that experiment I am confirmed, as touching the truth of *Christian Religion*, and of that *Messiah* in whom you

and I profess to believe. Moreover if I find or have found that the Doctrine of the *grace of God which bringeth Salvation*, or the Doctrine of the Gospel hath taught me effectually *to deny all ungodliness, to live righteously, soberly, godly in the world*, if I find a power from on high hath gone along with it to change my heart, to renew my nature, to make me quite another man ( and all for the better ) I am confirmed that this Gospel is the truth of God, for that it hath *confirmed me to the image of God, in righteousness and holiness*, brought me out of law with sin, made me a *partaker of Divine Nature*, and therefore doubtless the Spirit of God went along with it, and we our selves are an *Epistle Commendatory*, to the Gospel, *written not with Ink, but with the Spirit of God, and in the tables of our hearts*. I think R. B. is a person not to be laughed at, nor is his Book called *the Reasons of Christian Religion* contemptible and ridiculous, but strenuous and worthy; and yet he in that book allegeth *experience* as one great argument to prove the truth of *Christian Religion*, viz: the *experience* which he hath had of the efficacy of the Doctrine of the Gospel, upon his own heart and life; and upon the lives and hearts of many of his hearers and acquaintance ( so far as he was able to judge ) I think the man whose eyes were opened by Christ, *John 9. 25.* gave a good proof of Christ his being the

the *Messias* , saying , *one thing I know , that whereas I was blind , now I see .* What he had experienced of the power of Christ in opening his eyes , gave him assurance of his being the true *Messiah* . If Christ , by means of his Gospel , attended with his Spirit , hath done that in us , and for us which is equivalent unto raising the dead , ( as the greatness of his power towards them that believe is said to be ) according to the working of his mighty power , which he wrought in Christ when he raised him from the dead , Eph. 1. 19 ! Why should not that convince us of the truth of Christ , and of his Doctrine , as much as that man was convinced whose eyes were opened by Christ , having been born blind ? R. B. ( if I mistake not ) hath an excellent treatise concerning the *Internal witness of the Spirit of God to the Truth of Christian Religion* , ( meaning his sealing thereof by the graces which he worketh in believers ) founded upon that Text , 1 Cor. 1. 6 . *Even as the testimony of Christ was confirmed in you .*

Whatsoever proveth the Doctrine of the Gospel in the general , to be true , as the mighty prevalency of it upon the hearts of men is one good proof thereof ( especially as to themselves upon whom it hath so much prevailed ) proveth the particulars of that Doctrine , as namely his *Resurrection , Ascension , and setting at the right hand of God .* Therefore you might

have forborn Sir, to bring in the *N. C.* in scorn, saying, *Methinks I feel that Jesus Christ is in the heavens, and in great power and glory there.* He that plainly seeleth, or discerneth *Christ* to be formed in his own heart, will not doubt of those things.

Sir, in pag. 178. you have made your Parrot *N. C.* to say to you ( as you have taught him to speak ) *I find that you are able to talk more rationally than I:* Are you daubing your self again with untempered mortar? Somewhere you tell us that you are a *Master of Reason*, hereafter you may write your self *D. R.* I mean, *Doctor of Reason*, as well as *B. D.* ( for you are Batchelor already, ) and then who shall be able to deal with you? Afterwards you may expect a *longe debere* to a new title and dignity, viz. to be *Lord Primate of England*, as to matter of *Reason*, and then I presume you will suspend or silence the *Reason* of all the *N. Cs.* but I beseech you in the mean time, do not presume to do it. But though it turn my stomach to hear you commend your self, yet it loaths me more, to hear you discommend one of the most commendable and praise-worthy things that can be found amongst Christians, viz. *Religious Conference:* for in p. 178. you make your *N. C.* to object and say, *There is another kind of Spirit in our people, ( viz. in N. C. ) than in yours, for they delight more in heavenly discourse, and are always talking*  
of

of Religion, when they are together. Then you say p. 179. unless they delight in God, &c. they had as good be talking of, or doing something else. and p. 180. say you, That man (*viz.* who aboundeth with discourse of heavenly things, had better have bestow'd his time otherwise, for then he might have been good for something, whe reas now he is good for nothing at all, but mopishly sits bewailing himself, and complaining of the deadness of his heart.

Sir, There is not so much discourse of heavenly things amongst Christians now a-days, that you had need to be offended at it, unless it is your desire there should be none at all. You seem to have forgotten those words of the Apostle, Eph. 4. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers:* as also those words of our Saviour, Mat. 12. 35. *Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things.* Does not St. Paul say, 1 Th. 4. 18. *Comfort one another with these words, viz. about meeting Christ in the Air, and being ever with the Lord.* One would think you had never read, Mal. 3. 16. *Then they that feared the Lord spake often to one another, and the Lord heard it, and a Book of remembrance was written before him, viz. to remember them as his Jewels,*

*Jewels*, v. 17. *And they shall be mine saith the Lord when I make up my jewels, (or special treasure as it is in the margent.) And dare you put such persons down in your black book whom God hath written down in the book of his kindest remembrances, in Albo amicorum, in the list of his friends? I know no duty that Christians are more defective in at this day, than that of heavenly discourse, a Jacob now a days can hardly be known by his voice, if the smoothness of his hands do not discover him. A Religious Conference is one of the things which are ready to die in this our Sardis, and no good thing so near unto death as that; and now you come to dispatch it quite and cleane, as Joab did Absolom, thrusting three darts into his heart whilst he was yet alive in the midst of the Oake; but it would have better become such a man as you, to have strengthened to Christian a duty; when you saw it was ready to die, than to have stab'd it out right. I hear the author of the Epistle to the Hebrews saying, Exhort one another daily, whilst it is called to day, lest any of you be hardened, Heb. 3. 13. I hear you saying in effect the quite contrary, viz. Exhort not one another, speak not of Religion, or if you do, I shall say you do Cent. You may hereafter inquire after it, as a crime, whether the people do talk godly at their Tables? Though God saith, Deut. 6. 7. These words which I command thee this day, thou shalt*

shalt talk of them when thou sittest in thine house ; and when thou walkest in the way, and when thou liest down, and when thou risest up. Methinks I hear you speak as some are brought in speaking, *Amos 6. 10. Hold thy tongue, for we may not make mention of the name of the Lord : on which* our Annot. say, They shunned it as an *ominous name that boded them no good luck, but all evil.*

Sir, if I mistake not, you have used divers stratagems, and artifices to worm all good discourse out of the world. One thing is you would persuade people, that there is nothing of true Religion in a sincere aptness, and promptness, to good discourse, but that it springeth meerly from temper and complexion ; ( *Gallen himself could not have spoken more like a Christian, than you have done in this particular.* ) For when the N. C. had told you, that there are a great number that you shall scarce ever hear talking of any thing else but Heaven, and Jesus Christ, and the business of their Souls, p. 178. You answer, such people there are in all Parties and Sects, in the Christian world, who perhaps are never a whit the better for that ; and in p. 181. There are so many such like people in all Religions, that you must not imagine his is a thing peculiar to yours. Sir, It is easie to understand you, that as some people do talk of pleasant things, because their Temper is Sanguine, and others of sad things, because theirs is Melancholy ; so others

others of *heavenly things*, because they are naturally of a *Religious Complexion*. If there be such a *Complexion* as doth incline men to be frequently speaking of good, and heavenly things, I would to God that I were of that *complexion*. Doubtless Mr. *Dod* was, whose constant converse was as good, and spiritual, as his preaching; and there is a worthy *N. C.* at this day, living somewhere in *Essex*, who (as I have been credibly informed) is just another *Dod*, for matter of *heavenly discourse*, and yet naturally of a *sanguine and airy complexion*: when it is as it were *natural* to men, to *discourse* freely of heavenly things, the scripture resolveth it into a higher cause, than the complexions of men, *Psal.* 37. 30. *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgement*, vers. 31. *The Law of his God is in his heart.*

Another device you have to silence good discourse, is, you tell men they may be better imploy'd mean time. *They had better be studying what the Religion of Jesus Christ is, &c.* p. 179. Sir, one while you say it is sufficient that we be well employed, and we ought not to torment our selves lest we have not done our best, p. 184. You do not say but he is well imployed who spends his time in heavenly discourse, only you say, he might sometimes be imployed better; therefore according to your principle, you should find



find no fault with him. But you are in *so many minds*, that if some things you have written did not give me to think you were *mad* already, I should never think (according to our Proverb) *that ever you would be so*.

Sir, I observe an excellent way of arguing, that is too frequent with you, *viz.* when you would wholly extirpate a lesser duty, you tell us that there are some duties greater than that, whereas Christ by saying, *He that breaketh the least of these commandments shall be least*, i. e. *nul- lus erit, shall be no body, in the Kingdom of God*, intimateth, that regard is to be had, as well to *little* as to *great* commands, and duties, one *should be done, and the other not left undone*. I cannot tell what fiercer temptation the Devil could have, than to put a man off from the duty he is in hand with, by telling him of some other duty better than that, *ex gr.* by telling a man if he were *praying*, it were better for him to be *singing a Psalm*, or if *singing*, it were better for him to be reading the Scriptures, &c. So say you when men are talking of good things, *they had better be doing something else (visiting the sick, &c.)* but with your favour, Sir, there is a time, when *good discourse* is more in season, than any other duty; and at all times, it is better than that which is bad.

Your third argument against good *discourse* is, that some men do manage it but *weakly*, *if they only*

only tumble out a great many words and phrases, (say you) which they have learned, p. 179. and this business he often manageth very dully, p. 180. and again, unless they be very prudent, &c. (p. 179.) I think their room would be better than their company. Now Sir, for that matter, you should accept of mens sincere zeal, expressed by their hearty and heavenly discourse, though you espy that weakness which accompanieth it, for so doth the great God. I had rather have much divine heat with but a competency of light, than abundance of light and little or no heat of heavenly zeal: The former by its self is a meer gift, but the latter is a grace: therefore in that sense if I must not be both, I had rather be a burning than a shining light, though to be both is best of all. If he that is but weak in knowledge discourseth of heavenly things, to another that is like himself, he may be sensible of his zeal, but not of his weakness; but if to one that hath more knowledge than himself, he may receive warmth from him, though not light: he that hath more zeal may enkindle him that hath more light than himself, and he that hath more light may enlighten him that hath more zeal than himself; and therefore as Parents bear with the lispings and stammerings and half words of their young Children, and as God beareth with the meer chattering of his sincere Children, so should those that have

have *more knowledge*, bear with the honest *chatterings* of those that have far less than themselves, so long as they look upon their *months to speak from the abundance of their hearts*. I doubt not but the *Lord Primate of Ireland Bishop Usher* was a greater Scholler than that heavenly *N. C.* whom even now I termed another *Dod*; but yet I have heard, that the fore-said *Primate* hath silently listened, and given great attention, to that worthy Minister, discoursing to him, it may be half an hour together, privately, of the things of God, not without *admiring the heavenlynefs of his mind, the spiritualnefs of his affections, together with the savourinefs of his discourse, prompted thereby,* which discourse made him as it were a *running banquet* of so much delight and pleasure, that himself could not *talk* all the while for feeding upon it. Was it the filliness of that *great man* or *great scholler* to put such a value upon the *ex tempore discourse* of a man that had far less *reading and learning* than himself? No surely. The like measure of grace and in particular of *humility and heavenly mindednefs* would make you to do the same thing.

*Nec dum finitur orestes?* You have yet more to say against *Heavenly discourse*, p. 179. *Unless they delight in Heavenly discourse above all things, they had as good be talking of something else.* p. 179. *And if they talk of these matters meerly as*  
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*it is a duty, and it be not their greatest joy to be discoursing of them, &c. p. 179.*

Sir, I shall easily grant you that, to discourse of heavenly things with much *delight* and *joy*, is best of all, but that it is not lawful, or to no purpose, to discourse of such things when our hearts are not in such a frame, that I do utterly deny. For a man out of a sense of duty ( or as it is a duty ( as you speak ) to *discourse* of heavenly things, sometimes ) may *conscienciously*, commence heavenly discourse, hoping though his heart came *dead* to it, it may be *warmed* by it, and that he may also *warm* the hearts of others, as we read, how that the *hearts* of Christ his Disciples *did burn within them* whilst he was speaking to them in the way to *Emmaus*. Will you not allow men to enter upon any duty till they find themselves in as good a *temper* and disposition, as they need to be? shall not men venture into Christs school till they are fit to be of the *uppermost form*? will you not allow young schollers to speak any *latine*, till they can speak *latine* not only *truly*, but *elegantly*? if so they will never speak it, for they must have a time to begin, and all beginners are apt to speak *barbarously*, yea and to *break Priscian's head*. They must speak it as *they can*, at the first, that they may speak it, *as they would* afterwards: So it is in the matter of good discourse, men must enter upon it as they can, though under much

*reluctancy* and indisposition, and by how much more they do use it, by so much more disposed they will be to use it afterwards, as the Proverb is, *use Legs and have them*. If men do but *prepare their hearts to serve God* in the ordinances of *Christian contracts* (for an ordinance of God it is) when that is done let them fall upon it, though they find not themselves *to be purified according to the purification of Gods Sanctuary, &c.* If you, or any man, will refrain the using of *heavenly discourse* till he can *delight in it above all things*, by the same reason may you refuse to *pray* otherwise than by *impulse*, or any other than you shall think your self extraordinarily moved to it by the spirit of God, which *wild principle* hath, probably, caused some persons first to pray, very *unconstantly*, and afterwards not to pray at all. How many have found it as in *Prayer*, so in the use of *heavenly discourse*, that *ere they were aware* (though they came indiscreet) *their Souls have made them like the Chariots of Aminidab?* If you can but get men never to discourse of good things, till some extraordinary pang of Devotion have first seized upon them, I doubt there will be but little *heavenly discourse* left in the world, and much less *devotion* than otherwise would have been, through the want of it. That saying of yours in p. 180. was very harsh, viz. that some who have much used themselves to *Religious discourse*,

course, have been good for nothing at all, but have sate bewailing themselves, and complaining of the deadness of their hearts. Had you but put that saying into rithme, it would have made an excellent burthen for the song of the Drunkard ( as it is called Ps. 69, 12. ) and it would much have pleased them, to hear that persons who talk of heavenly things, are ( in your opinion, at least wise many of them ) as very *sots* as themselves.

Sir, If you had given a warm exhortation to Christians, to converse together as *Christians*, and to keep up *Religious discourse*, if you had given a just and due commendation of *Pious* and *Heavenly conference*, minding men of *Solomons* words, Prov. 10. 20. *The tongue of the just is as choice silver*, and vers. 21. *The lips of the righteous feed many.* and Prov. 15. 4. *A wholesom tongue is a tree of life.* and vers. 7. *The lips of the righteous disperse knowledge, but the heart of the foolish doth not so.* and Prov. 20. 15. *The lips of knowledge are a precious jewel.* I say if you had promised such things as these, you might afterwards have cautioned men against the *mis-using* of *religious discourse*, to the dishonour of God, and offence of others; but having said little, or nothing of the *use*, but only of the *Abuses* of *Religious Discourse* you are vehemently suspected, to be no friend to the thing its self,

It was time to beat down the price of good  
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discourse, when the next thing you intended to speak was in favour of *Plays*, p. 182. Our *Ministers* (say you) do, I believe, allow *Plays* in due measure. It may be so, but so did not they, who drew up that *Baptismall vow* which is set down in the *Lithurgy*, viz. to forsake the *Pomps* of the world, for saith Bishop *Usher* (as I have somewhere found him quoted) they put in that word *pompe*, on purpose to deter men from going to *Stage-Plays* (which some *Glossaries* do say were formerly stiled in Greek *πομπαι*) as having seen and found the great inconvenience of them, and increase of wickedness which came thereby. I am not so squeemish but that I can be present at a *breaking-up*, and there see a modest innocent *Comedy* acted by young Scholars, but if it be ordinary in publick *Playes* to introduce *obscene* or *profane* passages, either to commend Sin, or to disgrace Piety, so far forth I profess my self an enemy to them, and to think that all the grave sayings, (besides all Masters of wit and fancy) that are contained therein, cannot make amends for that *hurt* which is, or may be done, by such sinful mixtures. If vice (as to the *taking* and *tempting* part of it) be in *Playes* set forth to the life, like the *Cherry* (in the Embleme) that was in the boys hand (I mean the statue of a boy) but the boy be but dullie and faintlie represented, who should scare away the birds; that is, if *Vertue* which should

should preserve from vice, be but meanly and slenderly set forth, the *birds* will come and pick at the *cherry* for all the statue of the boy, that is, *virtue* will lose more by such *Plays* than it will get, and *Vice* will get more by them than it will lose.

Doth it become a Minister of the Gospel to be an Advocate for Plaies: Shall the *Stage* deride the *Pulpit* (as sometimes it is said to do) and the *Pulpit* mean time defend the *Stage*? Is the *Stage* more justifiable than the *Pulpit*, and less obnoxious than it? Those *recreations* that are every way innocent, save that they tempt us to bestow upon them too much of our time, have nothing to deter us from them but what is in our power to help, viz. loosing too much time upon them, and it is our dutie either to mend that fault, or leave them quite; but as for the mischiefs that attend such *Plays*, as are either *obscene* or *profane*, or both, it is not in our power to prevent it, if we be present, because we are but the *Spectators*, and therefore at the mercy of the *Actors*, and must take what we find. As a good man may read a *castrated Martial*, and not be offended; so could they be sure of a *Comedy* that were all wit, and *handsome contrivance*, without mixture of *wickedness*, some *N. C.* it may be, would not much scruple it, but who can be secure of seeing and hearing no wickedness at a Play? for the not rectifying  
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whereof, I can give no *Reason* but this, *viz.* that such is the corruption of the generality of Mankind, that if something of *profaneness*, or *obscenity*, or other wickedness, were not *interwoven* with a *Play*, it would hardly *take* with a great many people, though it were ever so *ingenious*. And so long as *Playes* would even cease to be what they are ( *viz.* matter of delight and recreation ) to a great of them that attend upon them, if there were no *fools* in many *Playes* to *make a mock at Sin*, I say that considered, I do expect that the generality of *Playes*, will contain something, which it is not so meet for a good man to own and countenance with his presence.

Sir, You tell the Reader, *that you your self were never at any one Play*; It is probable that what I last said, was the true reason why you were not: but why then will you in *Print* allow that to others, whereof in *Practice* you deny to your self. Must we warn men concerning you, as *Christ* did concerning the *Pharisees*, *viz.* *to do as they said*, but *not to do as they did*; nay in this case, I should rather admonish men to do as you do, ( that is to refrain from *Playes* ) than to do as you say they may do, *viz.* to go to them. You know it is no sin to stay away from a *Play*, but you dare not say ( such as the *Play* may be ) that it is no sin to see and hear it. It is *good to be on the surest side*.

Sir, An indigent Chirurgion may wish for *War*, rather than *Peace*, that he may have Patients enough, amongst the *maimed Souldiery*; but we that are Divines, need wish for no such things, as *Stage-playes*, to wound and hurt the Souls of men, and to make *work* for us; for if all such needless allurements to sin were laid aside, we should find *wounds* and *bruises*, and *putrified sores innumerable*, in, and upon the Souls of men, though it is like that by those means, the number is much increased.

Sir, If you do not think in your Conscience, that abundance of wickedness is learnt at, and by, some *Playes*, and that from thence a great many Men, and Women, do *start* to take a fresh *race* of sin after those repasts, being then *like Giants refreshed with wine mighty to run their race*; if you do not think, that all things considered, they do more hurt than good, and have such passages in them, sometimes, as are not fit for men, professing Christianity, to *arm* and *countenance*. I say Sir, If you be not so perswaded, plead for them still, and let those that wait upon them, from day to day, if God shall find fault with them for so doing, at the *day of Judgement*, have this to say for themselves, *viz.* that such a man as you did *warrant* the lawfulness of them.

But were I one of your *Parishioners*, finding that you never went to any *Play* your self, I would

would be a little jealous of you, lest you had written on the behalf of *Playes*, only to try your *Auditors*, reserving it in your breast, to lessen your esteem of so many of them, as having seen no *Playes* before, should become *Proselytes* to that Doctrine of the *lawfulness* of *Playes* which you have lately put in Print. ( As a Minister told me, that he served his people about the book of *Sports*, which when he had read to them, Neighbours ( quoth he ) *You know we have a very wise King, and for ought I know, he hath set out this book, only to try which of his Subjects will accept of a Liberty to play on the Lords-day, and may hereafter sit upon their skirts for it.* ) Or if I did not suspect that you had not done this to try your people, I might, that you had done it meerly to please and humour them. For why should you not do the same thing your self, viz. go to *Playes*, if you were fully satisfied concerning them? and if you be not, why should not you be as cautious for mens *Souls*, as some have been for their *Bodies*, who never use to disperse to them any Physical thing, of which they have not first tasted themselves.

Pleading for the lawfulness of *Playes*, you say, *why may not a man as well look upon a Picture, as upon the man himself, whom it represents? or why should a Painter be commended, and a Player condemned?* To that I answer, that

a Picture may be such that the *Painter* may be much to blame for it, and so shall every one that spends time in beholding it, *ex gr.* If a *Limner* should draw the Picture of a *naked Venus*, or any such like, without drawing a Scarf, over any part of her, were he not to be much condemned for so doing? and were not every man to blame that should stedfastly fix his eyes upon it? or that should spend an hour or two in beholding it? Just so it is in *Playes*, if any thing be there represented, that is not fit to be contemplated, which is said to happen now and then ( and amongst the vulgar to be sure is duly lookt for ) both *Actors*, and *Spectators*, are worthy of blame, the former as *Active* in the evil, the latter as voluntarily or needlessly *Passive*, for they might have stay'd away.

But then you have one pittifull Argument more, wherewith you plead the lawfulness of *Playes*, the sum whereof is this, *viz.* that to see a Play is not so sinfull, or not worse, *than to spend time in hearing long stories of the Bishops, or of such & such a Parson, or of your Neighbours, whose lives you have pry'd into, &c. p. 187.* This is no better than hearing of a Play, only you do not see it, and here is a great deal of Art and Fancy, and you have none.

Surely Sir at the first repeating of your Argument, you cannot but see the *insignificancy*,  
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and *nothingness* of it. Will it hold water that this thing is not *bad*, because there are other things as *bad* as it? Then *Theft* is good, and lawfull, because *Adultery* is as bad, or worse than *Theft*. Then *Adultery* is lawfull, because *Murther* is as bad as that; yea then *Murther* is lawfull, because notorious *Blasphemy* is as bad, or worse than that. Are you a Master of *Reason*, and bring so weak an argument as that? Far be it from me to say of them, that they do well, who spend their time in *vilifying those that are in Authority*, nay in speaking against any body, sith the Apostle saith, *speake evil of no man*, but doth it follow, that if they do ill, or worse, who spend their time in *reviling and reproaching*, (as you have done of *T. VV. & W. B.* especially) they do but what is good, and lawfull, who go to see *Playes*? Such arguments are but *ad populum phaleras*, but little mists, cast before the peoples eyes, in which you deal not *sincerely* with your Reader, for you your self know there is nothing in it, and that it is so easily crackt, that I might put the same *Epithite* to it, as you have used of *W. B's. similitudes*.

Sir, Let me tell you, you have brought the same argument to justify *Playes*, as the proud *Pharisee* did to justify himself, Luk. 18. 11. *I am not as other men are, unjust, Adulterers, or as this Publican*, that is, *not so great a sinner*

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as others : thence inferring or *intimating* that he was a *just person* : So say you *Seeing of plays* is not so *bad* as *railing half a day together* , Ergo , therefore it is lawful.

I have one thing more to observe before I proceed to the next head , and that is, that you have uled several *fallacious arguments* where-with people *use* to abuse themselves , and others *ex gr.* That which I last convinced you of, by vertue of which wicked men use to plead their *Innocency*, and Integrity. *There are others as bad as they* ( they say ) *yea they are not so bad as some others are , it was but a lye : Is that such a business?* Another fallacy common to your self with the *vulgar* is this , *viz.* that this, and that which is good, and necessary , may be spared , or let alone ( as namely talking of heavenly things ) because there are some things that are of great consequence : which is, as if a man should say that it is needless for any man at any time *to wash his face* , or his hands , or to cut his hair either of head, or beard , or to pare his nails, because it is more needfull than any of those, for a man to eat his meat , and to follow his calling that he may have wherewithall.

One more *fallacious argument* and *vulgar error* of yours , I shall mention , and that is, that if some few men in comparison of the whole body of those that are called *N. C.* be really *igno-*

rant, fantastical, proud, superstitious, factious, unpeaceable, &c. then they are all such, or all, but some few *humble, peaceable, modest men, &c.* Thus wicked men use to argue, that because some that profess Religion are *Hypocrites*, therefore they are all such, and so *Turks* are wont to conclude that all, or the most of Christians are *perfidious*, and given to *cheat*, because they have met with some such persons amongst them, Call this your *Turkish argument*, with which, as had you been the *Grand Seigneur*, with an innumerable Army at his Heels, you have marched to and fro, threatening to rout the whole host of *N. C.* to besiege and take all their *fortified places*, but as yet *Candia* holds out, and may continue to do *through mercy*, which phrase I have adventured to use, maugre your *Reflections* upon it, because I mean, in its proper place, to vindicate it.

As those that are troubled with a *Vertigo*, or swimming in their heads, do imagine all things to turn round; so your head being full of *phantasmes*, and *conceits*, about *playes*, you fancy one of *W. B.* Sermons, to be no better, and no other than a *play*, for the words are, *Then to make the play compleat, one need only have added this, that the plate, &c.* p. 190. The passage where-with you make your self so merry is this, *God hath a great cupboard of plate in this Nation, and he will not lose his plate.* One would have thought

thought such a passage as that should have put you in mind of a *Lottery* rather than of a *Play*, for at most *Lotteries* there be *Cupboards of plate*, but not at *plays*, and had you fancied it a *Lottery*, I know you would have expected some great thing from it, no less than a *Bason*, and *Ewer*, for your own *lot* ( considering what a stir you make about it ) but I presume you will at the long run, be put off with a *blank*.

Why should you fancy it so ridiculous a similitude, to call things of great price and value, by the metaphorical name of a *Cupboard of plate*? Which, Sir, when you are Married, you will know is a thing which people ( Women especially ) do much set by, and should they leave such a thing behind them, they would be sure to return, and fetch it. Things of great value, are in scripture compared to *Jewels*, and to a *Pearl of price*, and why may they not be compared to a *Cupboard of plate*?

Similitudes are, and ought to be used, partly to *delight* the hearers, and partly to *impress* what is spoken upon their minds, more firmly, and lastingly, by virtue of that delight.

Now, Sir, I do not question at all, but that there were several of *VV. B's*. hearers, that were *affected*, and *delighted* with that *similitude*, ( and let me tell you Sir, the generality of his hearers, are no contemptible persons, for matter of understanding, though they may not have



have so much *learning*, or *Clerkship*, as your self) I say, I doubt not, but several of his hearers, were pleased with that *similitude* of the *Cupboard of plate*, and had the thing, which he intended to illustrate by it, more *impressed* upon their minds, and memories thereby, than otherwise it would have been, and it being withall, proper enough, you have but played the *Aron*, troubling your self and others, with a *Cupboard of plate*, as he did *Israel* with a *wedge of Gold*.

Sir, You are excellent at finishing and compleating of imperfect *Plays*, for you add, *that the Plate upon the Cupboard is thrown down, the Plate is battered and bruised, the Plate is abused and soiled. Then (say you) to make the Play compleat, he need only to have added this, that the Plate must be at least, well scoured, if not a little beaten.* May not a man see what you would be at? Doth it not seem to be a trouble to you, that the *N. C.* have *scap'd a scouring*, so well as they have done? But may they be *scoured* yet more, if God will have it so, provided that thereby they may be made *brighter*, and more fit for their Masters use; but let me tell you Sir, they that shall *scour* them, or so many of them, as are good, and *peaceable*, and *usefull* men, will have the worst of it themselves, and *better it were for them that a Millstone were hung about their necks, &c.* and whereas you speak *that the*  
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*Plate should be a little beaten*, so let it be, if it have not been beaten enough already; but I think if you your self had received but half the *blows*, that have been inflicted upon *N. C.* they would have made you cry out-right, or else you are more a *Stock* than I take you for. Think of our *Saviours* words, & take heed of *beating your fellow-servants*; *Mat. 24. 48.* but if you will have the *Plate more beaten*, he that bringeth good out of evil, can (as *Goldsmiths* use to do,) make that very *beating* the means of *curing* those *knocks* and *bruises*, which they have received already.

But Sir, your mirth about the *Cupboard of plate*, must not make me forget, that verie *harsh construction*, which you do give of *W. B.* his words, viz. *that God is departed from the Nation, but will return again.* Say you, *Let the King look to those words, and get them expounded, whether the time when God went away, was not when he came into England, &c. p. 188.* Sir, Do you long? Do you long as *Herodias* did, for a *Baptist's* head in a Charger? Do you make nothing to impeach a grave Minister of high Treason? who may detest Treason, as much as your self, though *careless braci-graphers*, may fasten some unwarie expressions upon him, now and then, and such it may be, as never fell from his mouth, and had never seen the light, if he might have had the favour to have seen their

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*Manuscript*, before they sent it to the *Press*, out of a hasty greediness to get a little monie, by Printing of it, to the great *prejudice* of the more *honest*, and more *prudent* Author.

You your self had said but a little before, that *W. B.* would not tell us how God is gone, nor when he went, nor what drove him away, &c. p. 188. Now as before you made a *Play* for *W. B.* by adding to one of his Sermons, when he himself had made no *Play*, so here you make *Treason* for him, whereas he himself had made no *Treason*. Sir, This is *Trapann-like*, and verie ill becomes you.

Spake you this for *W. B.*'s sake onlie, or did you not speak it to *bring up an evil report*, and a great *jealousie*, upon all, or most *N. C.* whom you would have to be look'd upon, as persons very prone to speak *treason*, yea, the *highest treason*, as if his most excellent Majesty were the *Pandora's box*, whence all their miseries and mischiefs come.

Sir, they defie your words, and would have you to know, that they have as much *love* and *honour* for his Majesty, as any of you all, though you have, as it were, *reigned with him*, and they have *suffered*, though not by ( for they believe that his Gracious Majesty hath watched an opportunitie to put an end to their sufferings) yet under him, and in his time. They are a living confutation of that which seemeth to be  
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your principle, viz. that no man can love another, but in the sight, and upon the account of a Reward, at leastwise there must be some reward in the case, or there can be no love, speak for your self Sir, if you be so mercenary, for they are not. The N. C. most of them have not been rewarded of late Years, but punished, and yet very many of them can vie with the best of you all for matter of Loyalty and love to their King, and a true desire of his long life and happiness. Did their Libertie of publick preaching and enjoying good Livings, depend upon the reallitie of their Loyalty and love to the King, I foresee they would quicklie be restored, and were their Livings to be proportioned to that their love, some of them would have some of the best Livings in England.

And yet, forsooth, you have insinuated (but oh how maliciously) that N. C. are the Kings enemies, and do speak at that rate, as if one Kingdome could not hold God, and the King, but when one came in the other went out. Now that is so false, that I do think in my conscience, that if God should come o're his Majesty by death, thousands of N.C. Ministers and People, together, would be greater mourners for the loss of him, than for the loss of some of the nearest and dearest Relations that they have in the world, and yet you make as if they hated him.

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You tell us p. 84. *That if you thought you had done amiss, you would ask forgiveness, not only from God, but from the N. C.* Do it now, Sir, if you have then done amiss, when you have charged innocent persons, with the highest, and most Capital Crimes. Are not you a strange Man to do as Solomon saith the strange Woman doth, viz. to hunt for the precious life of a Man? yea of an antient pious Minister, I mean by imputing Treason to him, and that when he had spoken none?

As if you thought some people would like men never the worse for speaking Treason, you draw up another charge against W. B. and others, viz. *that they speak things nearly approaching to immodesty, p. 192. that they have filthy Expressions and Allusions.* Who ever heard that W. B. and other N. C. had went to talk bawdry in their Sermons, till you told them so? Sir, If you have the Jaundice, all things to you will seem yellow or black, and if you look not through a clear, but a coloured glass, every thing will appear to you of the same colour with your glass. It is well if your Phansie be not ill died, and ill complexioned; It is well if you have not some odd Pictures in the Chamber of your Imagery, that you can pick out filthiness, and obscenity, out of the chaste Writings of W. B. and other Godly Ministers. I think I

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have

have read more of *W. B.* his Works ( his former I mean ( for I took some of his last pieces to have been *carelessly medicined* into the world without the Authors *revisal*, and that ( if I may so allude ) *in the day that they were born, their navel was not cut, neither were they washed in water to supple them, neither were they salted at all, nor swaddled at all,* which is a thousand pitties, for the sake of those good and *favoury* passages, which are to be found in them. ) I say I think, I have read more of *W. B.*'s former Works, *viz.* of Christ his *Priesthood*, of *Temptations*, &c. than you do pretend to have read, but do not remember one *immodest expression* that ever I met with, in any of them. Sir, I know you are no Fool, yet let me mind you of a Proverb, that hath the word in it, *viz.* *As the Fool thinketh, so the Bell clinketh.*

You are like the *dunny* or *deafish* man I have heard of, that would seem to hear every body speak that which he had a mind they should speak, that could hear what was not, but could not hear what was said. Sir, If you think you do see *obscenity*, where other men can see none, what they say of that, which was never intended for a *jeast*, but is taken for one, is verified in you,

Qui

*Qui capit ille facit*, He makes it that takes it.

Verily, Sir if the *chast* Writings of *W. B.* and such as he, do cause you to *burn*, it is high time for you to *marry*. - But it may be you read those books with *Grotius* his *Spectacles*, which he used in writing the *Canticles*, in which *Divine Song*, he thought he saw something like *obscenity*, but he was a wretch for his pains.

Now you have *blasted W. B.* right, or wrong, ( as much as you well could, ) now *have at*, the *Assembly of Divines*. They are not in being; where such a *Carkass* is, there such an *Eagle* as you will be sure to be. You should be an *Eagle* by your falling upon *Carkasses*, and yet you should be none again, by your *catching of Flies*, ( I mean little things, for *Aquila non capit Muscas*.

You make very *Children*, yea very *Infants* of the *Divines* that were of the *Assembly*, for you tell us, directly, that they cannot speak plain, p. 192. when they tell *Ministers*, they must preach plainly, they do not speak plainly themselves, ( say you ) and that it would puzzle a new *Assembly* to tell us in plain words, what they intended, by preaching in the demonstration of the Spirit, and of Power.

Thus you fancy your self able to *non-plus* one *Assembly* after another, even with their own sayings, and to evince, *that they say they know not what.*

By your expressions, one would think that you did exceed most other men in *Pride*, as *Saul* did in *Stature*, viz. *by the Head and Shoulders*, and yet you seem not to be grown up *unto the measure of the stature of the fatness of your Pride.*

You can teach *Assemblies* to *speak plainer* than they do, yea tell them they do not *speak plain*, when they do speak as plain, as words can make a thing, for in p. 196. they are brought in, expounding what they mean by *plain preaching*, as thus, viz. *forbearing the use of unknown Tongues, strange Phrases, cadences of sounds and words* (as *Verses* are more obscene than *Prose* sometimes for the rime sake) and to cite sentences out of *Writers sparingly*. Now who knows not, that when things are easie to be understood, they are called *plain*, and that a Sermon in which *unknown tongues* are not much used, nor yet *strange phrases*, for that is more easie to be understood? Or if you take *plain*, in opposition to what is *fine*, and *corrupt*, and much adorned, (as the phrase is sometimes used) then the *sparing use of citations out of Elegant*



*gant Authors*, and the avoiding of *cadences* of sands, and words, (which now adayes is called *Jingling*) will make a Sermon the *plainer* in that sense.

And here you might have taken notice, Sir, that using of *Shreds of Authors*, and *little sayings*, was a thing never approved of by that grave *Assembly*, but dissuaded from, in their *Directory*, and therefore should not be charged upon the body of *N. C.* as if that practice, had been *as a nail fastened in a sure place by the Masters of that Assembly*. That they gave a right sense of Preaching in *the demonstration of the Spirit*, or did use it as it should be understood, I have proved at large about the beginning of the book, and yet you continue *wedded* to your own Exposition, and keep a wofull *bugging*, and *dangling* of the Child, which, as it is not your own, but *Grotius* his, so it may be, it is not *legitimate*. I think you are up with that Exposition, three several times, which in opposition to other interpretations every whit as *probable*, and as *profitable*, did never deserve to have been mentioned once.

You have tryed to bring good men out of conceit with *N. C.* by telling them they are *immodest*, and *filthy in their expressions*, (which if ever they should be) rest assured,   
 *their*

their *Auditors* would forsake them ) and you have tried to bring his *Majesty* out of love with them, by telling him they speak *horrid Treason* against him, and now that no body may have any affection for, but that all may hate them, you charge them with being *Hypocrites*, and compare them to the *Pharisees*, p. 198. to 202. as knowing that some who would have loved them the better for speaking *obscenely*, ( if they did use to do so ) would perfectly hate them under the notion of *Hypocrites*.

Thus in order to catching the poor *N. C.* ( as so many harmless fishes ) by *hook* or by *crook*, ( as they say ) you have *bated* your hook, one while, with *Treason*, another while, with *Obscenity*, and now with *Hypocrisie*, and that name you know *profane* men will bite at sorely. Tell you, the *N. C.* are a *strict* people, you deny it not, but cry, *so were the Pharisees*. Tell you that they are in good earnest in Religion; So ( say you ) are many of the *Nuns* and *Friars*, and other devout people amongst the *Papists*. Tell you of their *zeal*, and you say that the *zeal* of most of them makes them heady and *rash*, p. 200. Tell you they are a *serious* people; so ( say you ) were the *Pharises* a very *serious* people, especially upon the *Sabbath-day*, ( and I am deceived if you have not a plainer *jeak* than that, p. 201. at the *Sabbath* else-  
where,

where, if not more than one) and you say, *A man may be serious in Religion, and yet an Hypocrite*, which is a pretty kind of *paradox*, calculated on purpose to put the *Hypocrite* upon the *N. C.* for the great love you bear him.

Sure I am, so far forth as any man is serious in Religion, he is no *Hypocrite*; yea and I am as sure, that he that is *serious* in all the Religion which he professeth, or pretendeth to, though he may be void of true *saving-grace*, yet he can be no *Hypocrite*, for an *Hypocrite* hath his name, not from his want of goodness, for a profane man is void of real goodness as well as he,) but from the *shew* of goodness, which he *voluntarily*, and *designedly*, maketh, whilst he really wants it. You may as well say, a man may be a *Player*, and act his part designedly to *ape* and imitate some other man, and all this while, may not know that he doth do any such thing.

*Hypocrite* comes from the word *hypocritus*, which signifieth *simulate*, to *fain*, or *counterfeit*, *veluti cum tristitia personam alicujus in scena representat quoad vocem, mores, habitum, gestum, &c.* as when a *Stage-player* representeth the *habit*, *voice*, *gesture*, and *manner*, of another man whom he striveth to imitate. Every *Hypocrite* is a wicked man, but every wicked man is not an *Hypocrite*, because every bad

man doth not pretend to be good, with an intent to deceive others. For *Hypocrisie* is of the same nature, with a *Lye*. Every thing that is not *true*, is not therefore a *lye* it may be, only an *untruth*, ( as we use to distinguish ) if it be told *unwittingly*, but there only, is a man said to lye, when he speaketh an untruth with a purpose to deceive *cum animo fallendi*. He that deceiveth himself, as well as others, but hath no intent to do either, may be, and is *unregenerate*, but he is no *Hypocrite*.

You tell us, p. 197. how an *Hypocrite* should have been pay'd off, if some of your Ministers had had the *handling* of him, *how they would have ript his heart, and discovered his entrals, and have turn'd his inside outward*. And did you never see him so serv'd by any *N. C.*? Did ever man discover more of the deceit and wickedness of *the heart of man* than Mr. Dyke hath done, and was not he a *N. C.*? Did ever man treat more *substantially, largely, accurately, and fully*, of all sorts of *Hypocrisie*, ( so dissecting, as to discover every *corpellary vein*, and every small *fibre*, that is in the whole body of *Hypocrisie*, ) than Mr. S. Crook hath done? who hath stript an *Hypocrite* of more than thirty several dresSES, wherein one, or other of them, is wont to disguise himself, and to *personate* and *counterfeit* a good man.

Sir,

Sir, The truth is, some of your Ministers, could paint out an *Hypocrite* to the life, could give him such a sight of himself, as would affright him, and make him, wish to fly from himself, as from the *Devil*, but others of them could not. Some would play with him, as a *Cat with a Mouse*, some would carry themselves like *Stage-players*, whilst they were reproving *Hypocrites* for being some such thing, some would whip him *with a fan of feathers*; what your self would do, I cannot tell, but though you are well known to have parts, and learning enough, yet the *searchingness*, *convincingness*, and *powerfulness* of your preaching is not every where spoken of. It is not the common vogue, that your Doctrine is above other mens, a *two edged sword mooving even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow*; some it may be do think that some kind of *Hypocrites* have ordinarily, as good quarter from you, as from another man. It was never told me that you were a *Boanerges*, or that your words and matter, did commonly *thunder and lighten* any more, than your voice is wont to do, to which you scarce permit one *clap*, or one *flash*, in a whole sermon. But this you have brought upon your self by your *boasting*, and may please to consider, he may be a Messenger from God, that shall *buffet* you, when

when he observes you *to be lifted up*; though St. Paul were buffeted by a Messenger of Satan.

Sir when you come to draw a *parallel*, as in p. 201. you do, betwixt the N. C. and the Pharisees, you talk of *their devouring Widows houses*. I could answer you to that *with a witness*, of their being covetous, and desirous of riches. Witness the N. C. exposing themselves to such a condition, as in which many of them have hardly bread to eat, whilst others add horse to horse, and land to land. You speak of *oppression and extortion*, most impertinently, for though it is possible for their own faces to be ground to powder, they are in no possibility to grind the faces of others, neither would they if they could. They were monstrously uncharitable and proud; (say you) Now if a Tree may be known by its fruits, you are so to be sure, your virulent censures, speak you uncharitable; and your intollerable boastings, and insultings, speak you no less proud. They thought themselves the wisest men in the world, and despised all others, and do not you seem to do so, who have trampled upon a whole Assembly of Divines, at once, and say you could puzzle another Assembly, if there were one. You speak of their conversion from gross profaneness to Diabolical Pride, and Malice, and Rage, against  
all

*all that oppose their Sect.* Sir, In that sense, you your self are manifestly a *Convert*; For greater *Pride*, *Malice*, and *Rage*, can hardly be vented by any man, than is to be found in your two *Debates*. You speak as if they went for *Converts* amongst the *N. C.* who hate you as much as they do the *Common Prayer*, and are *Zealous* for little else but to make men *N. C.* and to disgrace those that are not. Sir, I will speak for one, yea I dare answer for a thousand more, that we count no man a *Convert*, for being an enemy either to you, or to the *Litturgy*; and that our zeal is not to make men *N. C.* to the Church, but that they may not conform themselves to this present evill world, and to the God of this world, who ruleth in the Children of disobedience; nor do we care to disgrace any man, as such, because he is a *C.* for in case he be a good, and usefull man, we honour him from the bottom of our hearts.

In p. 204. you speak of some who labour nothing more than to overthrow the Religion established, as if it were a mighty matter to bring things to ruine, and to pull down a building. If you know any of that way and spirit, let them bear their shame. There are *N. C.* that do abhor it as much as you can do, and I myself, can sincerely take up the words of *Jacob*, and say, in this case, as he in another, *O my soul*

*Soul come not thou into their secret, unto their Assembly be not thou united.*

Sir, now I am ready to take you by the hand, to put you into my bosome, hearing you say, as you do p. 205. *I would not have you expound any thing I have said as if it were against the humble, the modest, the charitable, and such as are afflicted and mourn for our present differences, but as intending to check the Pride, &c.* Sir, where you find a proud, uncharitable, censorious man, that would overbrave all sober Reason, and impose his found Opinions, perswade that he is fit to teach and rule the whole Nation, (as you speak) take your course with him, prick the bladder, let out his wind, make him know himself. It is fit that *Pride should have a fall, and that shame should be the promotion of proud Joabs.*

My great quarrel to you is, that you have so ordered the matter in your friendly Debate, that by so many as regard it, it will be taken for granted, that the generality of N. C. are such, and thereby render your self suspected to be, what you disclaim, viz. *a dispiser of those that are good.*

Sir you have rank'd N. C. under three heads, p. 206. *There are some of your Ministers (say you) who I believe, are of an humble spirit, quiet, and peaceable in the Land, which go as far as they can, &c.* I thank you for that Sir, and  
doubt-



doubtless there are some such, and more I hope than you are aware of, because you say, *there are but a few of that good temper.* You know how that Prophet was mistaken, that said *1 Kings 19. 14. I, even I only am left,* whereas God said, *v. 18. Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal, &c.* Sir, N. C. can give a better account of one another, than you can give of them, and if you will take an account from them, there are not only a few, but there are a great many of them, as *loyal, modest, peaceable,* as willing as you can desire, so far as they have attained to walk by the same rule, to mind the same things with you, there are divers of them, men of so excellent parts, and learning, that me-thinks I am *no-body*, when I am with them, and I stand amazed, that some of them should be less known in the world than I am, but that I consider, that the *Moon* doth to us appear bigger than some Stars do, which are far bigger than it, because it is nearer to us, and they at a farr greater distance. What if those men have given you, or will give you as high Assurance, as can be given you, that they will not disturb the Peace of *Church, and State*, would it not grieve you to think that most of them should not dare to preach  
one

*one* Sermon, in publick, whilst so many *sons of Belial*, so many *Hophni's* and *Phineasses*, so many who cause men to *abhor the offering of the Lord*, as they did *1 Sam. 2. 17.* so many that *know not what they say, nor whereof they do affirm*, by virtue of meer extrinsical qualifications, and perfidious *Certificates*, wherewith the Souls of men are betrayed, have liberty to Preach, where they will, under whose Ministry the Souls of men may as easily *starve*, and *perish for want of vision*, as they would do without it. But that by the way.

Of this first sort of *N. C.* you say, *These we cannot but love.* And have you loved them? Sir, *not in word and in tongue only, but in deed, and in truth?* Wherein have you expressed your love towards them? Have you taken any such care for them as the *Israelites* did for the Tribe of *Benjamin*, fearing lest a Tribe should be lost in *Israel*? Or as the *Jewish Church* did, for the *Gentiles*, saying, *We have a little Sister, and she hath no breasts, what shall we do for our Sister in the day wherein she shall be spoken for?* *Cant. 8. 8.* Have you ever told persons that are in *Power* and

*An*

*Authority*, that it was a thousand pitties, that some N. C. that you knew, and heard of, should be excluded from preaching, that they would do no hurt in a Pulpit, and by the blessing of God, they might do a great deal of good, that *Ichabod* (or the Author of a book so called) a very ingenious person, and a professed Son of the Church, did complain, severall years since, of abundance of *illiterate Mechanicks*, that were so easily crept into the Church, to fill up a *vacuum*, I had almost said with a *vacuum*, (if that could be) that *Ignorance*, *Idleness*, *Simony*, *Non-residency*, *Pluralities*, &c. did shamefully abound at least four years since, in the Church, and therefore to *wink* at the Preaching of some honest men (which no Law forbids them to do) would be a work well pleasing to God, usefull to the Church, and very refreshing to such Ministers themselves, who are many of them brought very low. Our Saviour who will say to many at the Great Day, *you saw me hungry, and fed me not, naked, and clothed me not, sick, and in Prison, and visited me not. Therefore depart ye cursed, &c.* Will he not denounce the same direfull sentence against you? who have pro-  
fessed

lessed so good thoughts of some of the N. C. if on their behalf, at leastwise, you have not improved, or will not improve your utmost Interest, that their publick, peaceable, and profitable labours, may be tollerated, at the present, and hereafter authorized?

The second sort of N. C. you speak of, are those whom you describe to be of an haughty humour, furious, factious, puffed up, that will scarce allow any man to know any thing of God, who is not of their party, they never speak well of Governours, they are always reviling Bishops and Common Prayer, and talking like men inspired. You have put the worst piece in the middle, and it may be there are some such: But I like not to hear you say that the Kingdom swarms with them, having said of that sober sort of which you speak first, that you are sorry that in so great a number, you can find so few of that good temper. I say, God increase them a hundred fold, and make them as the Stars of Heaven that cannot be numbred, but yet I do not grant that the present number of those deserved N. C. is so small, as you would represent it. Possibly not one of twenty of them, may be known to you.

Sir,

Sir, All the odious things wherewith you tax N.C. are laid down as a *Rule*, so long as you say there are but very few *Exceptions*; for there are few *Rules* (you know) but have some. Now if you had said in so many words, Take it for a *rule* that N.C. are *Enemies* to the King, *furious*, *factious*, *proud*, *unpeaceable*, *Enthusiastical*, *ignorant*, *non-sensical*, save only some few, as the shaking of an Olive-tree, and as the gleaning grapes when the Vintage is done (or as those few *Exceptions* which are in our Grammars, to almost every *Rule*); but, as generally as our *Propria quæ maribus*, or *Fæmineo genere*, or any other *Rules* of Grammar, do hold; so generally doth it hold, that all N.C. are chargeable with all those horrid Crimes wherewith you have charged them, some of which do render them not fit to live. I say, if you had stated the matter just so, (as truly what you write is almost *tantamount*) how false had your assertion been, how apparently malicious, and of how fatal consequence might it have been to N.C. if our *Rulers* had thought fit to have proceeded against them according to the tenor and demerit of the most provoking accusations which you have brought against them?

Sir, Do but *separate betwixt the precious and vile*; do but imitate our Saviour, who will set the sheep at his right hand, when the Goats shall stand at his left. Set the Goats by themselves, I mean the *furious Goats*, the Goats that know no bounds of *Piety*, *Law*, *Reason*, *Modesty*, but climb the *craggy Rocks*, and delight in *Precipices*; in a word, such as you describe the second and worst sort of N.C. to be, I say, admonish them seriously, give them fair warning, and if that will not reclaim them, do what you will with them.

You name a *third* sort of N.C. whose proper place was in the middle; for they are a *middle* sort of men,

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betwixt

betwixt those two *Extreams*, which you have not so suitably joined together, *Nam per medium pervenitur ad extrema*. There is a third sort (say you) between both, p. 207, who are dissatisfied only with a few things, and wish for peace, but yet for private respects hold correspondence with the furies not named, hold Conventicles, enquire at their rude behaviour, &c. take not care to bring them to a modest temper, and to qualify them for compliance with us.

Sir, Will you take no advantage against me, if I speak out? Do you love an open, plain-dealing, Adversary? that will hide nothing from you, show you that which is indeed *the nature of the thing*, and give you that which is really and truly *the Reason of the thing*, (which kind of language some of you are highly pleased with, and so am I in him from whom it first came) give me but your hand, Sir, that you will not endeavour to ruin me for so doing, and I shall lead you so far into *the nature of the thing*, till I make you almost *acknowledg the right of the case*, if I may so speak; and why should not I borrow *fine phrases*, and wear them *thread-bare*, as well as some of you? and that in spite of him who translated that verse, *In tenui raro latuit facundia panno*, thus, *When mens clothes are thread-bare*, (and why not when their expressions are so?) *their wits are gone a wool-gathering*.

But to come to the point in hand: *There is a third sort* (say you) *between both*.

It is very true, just like Corn betwixt two Mill-stones, ground to powder, neither one side, nor the other, will pardon them their *ambibiousness*, called by eager men, *Neutrality*, *like-warmness*, though possibly it is but a due participation of two *Extreams*, and a comporting with that virtue which lieth in the middle. Nay, you yourselves have little love for those

those *middle men*, though your judgment lead you to have great respect for *Scientia Media*, which the N.C. generally have not.

I see no reason why *Moderation* should be so odious, which is only a suspension of our zeal as to those things it should not be spent upon; and a *giving unto C.* the things that *are theirs*, and to N.C. also *the things that are theirs*; and so doing every body right, why men should be hated for this, I know not; but so it is. It may be men will shortly hate themselves, their own very *Beings*, because they participate of two natures, viz. the nature of *Animals*, and the nature of *Angels*; and because they have not the same *Simplicity*, that is, *uncompoundedness* of nature, that God himself hath; or hate their Saviour (I had almost said) for having two *Natures* in one Person. All the things which we see, are *compounded*, so framed by the Wise Maker of all things: All the four Elements, or, if you will, all those five Principles which *Chymists* speak of, are in all Bodies, and do *rescind the excesses* one of another, to the advantage of each, and of the whole. But oh the World we live in! if a more free, good natured, *unprejudiced temper*, have led any man to compound his Principles, to *chuse the good*, and to *refuse the evil* that is on both sides, presently he is cryed out upon as *Linsey-wolsey*, as a *halter betwixt two Opinions*; as one that *ploweth with an Oxe and an Ass together*; and he is bid, if *Baal be God*, to follow him; but if *God be God*, to follow him; as if a man might not follow *God* in the Apostle's sense, who saith, *Be followers of God as dear children*, and yet not follow all and every the *foot-steps* of this and of the other *Flock*, at what time he thinks the sheep do a little wander and go out of their way, though their way be such, for the main, as will bring them to Heaven at the last.

He that in a sweltring *Dog-day* night, shall lye in a little bed with two great Bed-fellows on each side of him, that are scolding and quarrelling all night long, shall have hot and tedious service of it, but if by lying betwixt them, he hath kept them from knocking out one another's brains with their Bed-staffs, he will be content to take that for his reward, if he must have no other. But enough of *the men that are between both*, and of the ill requitals they meet with.

Sir, You have cut out a great deal of work for these *men between both* (as you call them) to do for you, and are but over-confident that they can quickly make it up, if they list. You have most *pontificially* appointed them to be the *Bridge*, that all men beyond the River may *trample upon*, and pass over, that they may come to you. The Expedient which you furnish them with, is set down in the general, p. 208, *Let them perswade the people but to be of their mind, and the work is done* (say you).

Sir, They are your *Journey-men*, and you may command them what you please; but I forget my self, they are yet but your poor *Apprentices*, who will have served you seven years, come *Bartholomews* next; make them but free at the seven years end, and see what they will say to you: but servants that expect their *Freedom*, and cannot get it, are usually out of sorts, and good for little; like Women that have gone a great deal past their *reckoning*, and have long been frustrated of their expectation of being *delivered*.

Sir, It is night with N.C. as yet, save only as at present they enjoy the bright *Moon-shine* of His Majesty's most gracious *Connivance*, whilst you have the *Sun-shine* of his *Favour* and *Countenance*. Make it but *dy* with them, and they shall be your *Days-men*, (as you



you would have them ) and umpire differences betwixt the N.C. people, and your selves, and shall try what they can do to make you and them Friends, if you will but refer it to them, and be bound to stand to their *award*.

Now as for perswading the people to be of your mind and way, as much as they themselves are; some N.C. Ministers would tell you, that is *never a whit*, for they profess themselves dissatisfied in, and with as many things, as are the people, and not only with that one thing you speak of, viz. *Renouncing the Covenant*, p. 208.

Some it may be there are that could meet you at *Half-way-House*, and do singly, and in their own persons meet you so far; but as for bringing all the people along with them, who yet lag behind, they can shew you several reasons why that cannot be done. Far be it from me to say, *For what acquaintance should they do it?* or how came they to owe you so much service, or that it is not their *Interest* so to do, or that *Charity begins at home*; and they must look to themselves in the first place; and that the work which you put them upon, is parallel'd with what the Poet saith, *Sic vos non vobis nificatis aves*. He that should set such Considerations as these, in opposition to his duty (if you can make that whereunto you exhort them, appear to be their duty, which I shall try anon whether you can, or no) should speak and act like a *sinful* man, that *sought his own things more than the things of the Community, or than the things of Christ*. But let me tell you, Sir, (but you know it full well already) that few men, even amongst your selves, are *so self-denying*, or so able to put off every rag of old *Adam*, as to make it their business to promote their *interest* (be it what it will be) by whom themselves have  
been

been ruined, and are ruining all the day long. If you urge that text against them, viz. Jer. 29. 7. *Seek the peace of the city whither I have caused you to be carried away captives ; and pray to the Lord for it ;* (meaning for Babylon its self,) some are ready to reply, yea, and so they will seek your peace, and prosperity, when you shall make good what is here added, *for in the peace thereof shall ye have peace.* But you must help us, to beat that conceit out of their minds, that they had never enjoyed the peace they have, but that God gave you trouble and interruption, by the *Plague, Fire, and Sword*, which they the rather think, because the *Plague* was no sooner over (nay not quite at an end neither) but another *Dispersion* followed that, which the *Plague* had made. But a word to the wise, [Sir some do think it a work of *Super-errogation* to advance your interest, with the destruction of their own, for that were to love their Neighbours, not only as themselves, but better than themselves. Now some of them will not stick to plead their merits, as from the Church of England, and would desire no more of favour from it, than (all things considered) they think they have deserved for what they have been, and for what they have done for them, and theirs, in former times, but they are for no works of *Super-errogation*, which to pretend to, is a high point of *Papish Arrogancy*.

Some of the N.C. Ministers have a perswasion that they themselves also are true Ministers of the Gospel, and that the people may be kept as orthodox, and as peaceable, and as loyal, and as much edified by, & under their Ministry, as by, and under yours; and moreover that there is pastoral, indissoluble relation which they still bear to their people; whom they take to be no no more divorced from them, by some distance of place, than man and wife are, because one may happen

to be in the City, and the other in the Countrey. You do not hear me argue for any of those notions; but I advertise you of them, that you may know how great the *Gulph* is that is fixed betwixt you and N.C. so that they whom you would have *to pass* from them to you, *cannot* so easily be made to do it; and that you may try if you can get a Bridg made that will do the work.

But, Sir, shall I tell you, some it may be have tried what they could do for you, I mean in point of satisfying the people about those things in which they were well enough satisfied themselves (as joining with a Form of Prayer, &c.): I say, they have endeavoured it, both by their example and counsel; but for ought I hear, they have made but a few *Profelytes* to those things, if any at all. As worthy and famous a N.C. Minister as almost any this day in *England*, maketh it his constant practice to attend upon the *Liturgy*, one of the first that comes to it every *Lords Day*, morning and evening, and with great seriousness and devotion; and I know what I my self have heard him say to Persons of great Quality, to perswade them to the like; but for ought I see, as perswasive and prevalent as he is in other matters, as to those things he hath *run but in vain*, or been *as him that beateth the air*; and here they will not be pressed *to go one mile with him*, who elsewhere would cheerfully accompany him *twain*. Sir, The people of these days think it favour enough, if they *pardon* such a Minister the use of his own liberty, beyond any they have themselves, and be willing to retain good thoughts of him; but he may *compass sea and land ere he can make profelytes of them*, whose prejudice against those things is *inveterate* and *indelible*; and the pressing of them to the *death*, would possibly send as many

ny men and women to *Smithfield*, as the Doctrine of *Transubstantiation*, urged upon the *Martyrs in Queen Maries days*, ever did.

Sir, I know but too much of the *Way* and *Spirit* of the people for that matter. Some of them do hate *Cane*, & *angue*, *pejus*, what you would have us persuade them to, and what some N.C. themselves do allow and practice.

Sir, I could tell you of one that hath used his Pen in your service, to vindicate as many of your Practices as himself was reconciled to; he was the Head and Leader of a great Party that had been buried with him under water; but do you think that he can make them to rise again with him, and to stand up for those things for which himself now standeth up stoutly? No such matter, as I can hear of: The event hath shewed him, that these were no waters for him to fish in, either with *Angle* or *Net*, for that I am not informed that he hath taken so much as one poor *Bleak* or *Gudgeon*, (unless it was the Fish that came out of another River, to thank him, with *silver* in his mouth) which may possibly make the *Fisher-man* to suspect, that he did not cast his *Net* on the right side of the *Ship*, and to do so another time. Now is the third time that poor Gentleman hath been baptized, twice with *Water*; and now *cum baptismo flame*, with the *Baptism of Fire*, i.e. of *Persecution*: for more dirt is thrown upon him, even by his old Friends, than a thousand *dippings* will wash off again.

So that in this case it fareth with men as it doth with the *Waves* of the Sea, which rushing against *Rocks*, dash themselves in pieces, and still those *Rocks* do remain as firm and unmovable as ever. *Experto Crede*. It is an easier matter for a man to ruin himself,

self, by pleading so much of your Cause as you think he can plead, than to add a few *souls to the Church of England*, so as you would have them to be added.

Sir, There is one, and there is not a second (as I know in *England*) who hath been taken into some consideration for the greatness of his *Moderation*, and known *peaceableness* of his spirit, now, and in all former times, and the respects he had for all deserving-men that were not of his Way. I say, there is one, (but he shall be nameless) that hath found some favour upon that account, and is most humbly thankful for it, both to God and men; and, but for something else, might have perished without it, both he and his; and is never like to grow rich upon it neither, whilst the *Salary* belonging to it, is not half so much as must be expended in and upon such a Family as his (and that in consideration of a great deal of work too): I say, that one, for ought I know, is the only Instance in *England*, whose *Moderation* in conjunction with what else in him might be thought to deserve some abatement of rigor, hath procured him so much favour as will find him bread, having a Wife and Children to maintain.

Sith then Encouragements come so slowly from those that have Power in their hands, and are so *thin sown*, to, and upon those that meet them *half way*, and so far as they have attained, do walk by the same rule with them, and mind the same things, and both by counsel and example, have done what you have expected, viz. to make others such as themselves; with what colour of Reason can you expect that men should disoblige those persons by whom alone (under God) they can expect that they and theirs should be kept from *starving*, to gratifie and comply with them who have all along not seemed to care if they and theirs were *starved*?

But, Sir, if you should press it as a duty for N. C. Ministers to attempt the reconciling of others to the Church of England; so far as they judge it needful for them to comply (and consequently, that no interest must stand in the way of it, no not the interest of being preserved from Famine): Thereunto I reply, first, That when things have been tryed, and found *impossible* to be done (as this hath been), it is a great question whether men are bound to pursue the experiment of it, to the utter ruin of them and theirs. We read Mart. 19 8. *Moses because of the hardness of your hearts, suffered you to put away your Wives, (viz. for lesser causes than Adultery) but from the beginning it was not so;* that is, though it did not comport with God's primitive Institution for men to be otherwise perswaded, (and would use their Wives *drudgely* if they kept them) did therefore permit or suffer them to put their Wives away at their pleasures (but approved it not: as our Law restraining Interest to six per cent, rather *cationeth against Exortion, than approveth Usury*, say our Annot.

But I have another answer to give you, and it is this: Let N. C. Ministers go about to perswade people to comply with you in things which they themselves do think it may be are not sinful, but *adiaphorou* and *indifferent*; besides that, they shall lose themselves, undo their Families, separate their very Friends from them, and all the while not prevail for you, or change the minds of them whom they seek to perswade: I say, besides all that, (and which may convince you more than all that I have said) instead of driving the people nearer to you, they shall drive them farther from you, and from what you call the Church of England; for if the people shall take a *dis-  
satisfac-*

*asse* at them for perswading them to what they so ill like of, (as ten to one but they will ) then it may be they will bid them *Farewell*; and the next news you may hear of them, shall be, that they have joined themselves to the *Anabaptists*; or to the *Quakers*; and *few that go unto them*, ( as you know full well ) *do ever return again*, as *Solomon* speaks in another case.

If then you would not that N. C. people should be more *alienated* from you, than formerly they have been, and so *engaged*, that there should be *vestigia nulla retrorsum*; if you would not have them left without the least spark of sobriety, or any Guides that may lead them into it, and fall with *blind Leaders into the Dutch*, whence is no recovery: for your own, and the *Church* its sake, be content that N. C. should forbear to scare and affright the Flock from their Sheepfold, by seeming to go about ( for so they count it, for 'tis their language, not mine ) to surrender them up to the *Wolf*, or *Wolves*. The Proverb is, *Better staring, than stark mad*. You count the N. C. people *staring* now; and you would have their Ministers, such of them as you account *soberer* than themselves, to attempt the reducing of them to what you call *Sobriety*: but if that be the way to make them *stark mad*, ( as it is thought it would be ) then your self being Judge, it were better to let them alone.

Physicians that have to deal with *Cholera morbus*, and other Diseases of like violent *fermentation*, do know it is in vain to *ruffle* with the humours of mens bodies, when they are in so great a *commotion* and *effusion*; and therefore make it their business to quiet and pacifie the tumult, for the present, with a little *Laudanum*, at leastwise with such things as may *dilate* and mitigate the sharp *serum*; and when the

mutiny is over, then it may be they will come to  
 purging out, but not till then. Such may be the wis-  
 dom of a N. C. in the case that is before us. He must  
 come with such *healing* language as Gamaliel did,  
 when the people were in an uproar, and ready to  
 slay the Apostles Acts 5 33, to v. 40. *If this counsel*  
*be of men, it will come to nought; but if it be of God, ye*  
*cannot overthrow it, lest haply ye be found even to fight a-*  
*gainst God, v. 39.* they must not venture to tell them, *that*  
*they are sorry that they are not enlightened enough to see*  
*the lawfulness of using some Ceremonies, and desire the peo-*  
*ple not to use their example, without their Reasons, &c.*  
 as you exhort them, p. 235. Neither must they pre-  
 sume to keep a day of Humiliation, (and now by the  
 way I observe, that you your self exhort men to the  
 keeping of a day, which before you had so much scoffed  
 at) for the sin you there mention, p. 235, viz speak-  
 ing evil of B. &c. though either to raise or take up  
 a false report against any man, especially if in Autho-  
 rity, is a great sin: yet to keep a Day of Humiliation  
 amongst the people, upon such an account as that,  
 (who will not be convinced that they can open their  
 mouths too wide in that case) were immediately to  
 divorce themselves from them, or to cause the people  
 to give them a Bill of Divorcement, and to be married  
 to some worse Husband, or to one that you your  
 selves would not like so well; and in this case the  
 Proverb is verified, *Seldom comes a better.* When peo-  
 ple fall off, usually it is to those that are further  
 gone than were those with whom they joined be-  
 fore. And when all is done, what shall become of the  
 poor Minister, who having a Wife, and it may be half  
 a score Children to maintain, and no Estate worth  
 speaking of, is forsaken of all his old Friends, and  
 spewed out of their mouths, as one that is at the best but



*lute-warm*, ( but they suspect also a *decoy* for another Party ) and so he may *starve*, if he will, for any thing they will do for him: and then the Party which he hath seemed to gratifie, because he is not fully and intirely theirs, hath not *renounced*, &c. shall shut the door against him, and bid him *depart*, telling him, *that they know him not*. Shall he do as *Elijah* did in the *Wilderness*, and under the *Juniper-tree*, viz. *set down and request for himself, that he may dye*, 1 Reg. 19. 4. and say, *It is enough now, O Lord, take away my life*. By this time, I presume, Sir, you have seen the *unpracticableness* of what you have proposed to N.C. Ministers to do for you; and how unreasonable it is that you should expect any such thing from them, to the most of which you do not permit so much as to be *bewers of wood, or drawers of water, for the Sanctuary, or door-keepers in the House of God*: as also ( and principally ), that the *attempting* of what you have exhorted them to, would not only ruine themselves, but do you no good, and make things far worse than they are, in respect of your selves; from whence, by that means, the hearts of the people would be more alienated, and their *antipathy* against you much increased.

Sir, If I did know that you had as much to say why you should never open your mouth, or engage your *Interest* on the behalf of *pious, peaceable, and every way deserving* N. C. as I have said why they should not do as you would have them, for matter of promoting your *Interest*, I would not think it *ingenious, or modest, and handsome*, ever to put you upon it.

In short, Sir, the N.C. do think, that they, or some of them, have been *Martyrs* by you, ( or by your means ) and are until now *killed all the day long*, now they think it unreasonable, upon that account, ( if upon

upon no other) that they should also be *Martyns* for you; that they should be the *repairers of your breaches*, who have been the makers of theirs; and in a word, they do in effect say, That they know not who ever had so much goodness (our blessed Saviour excepted, who hath not enjoined others the same thing neither) as to be crucified for them, and for their advantage, by whom himself was crucified.

Sir, Though you are pleased to repeat your charge of *Schism* upon the N. C. p. 211, yet being not in love with *Tautologies*, I shall refer you for an answer to what I have said already concerning that matter.

In p. 217, you bring in the N. C. pleading for *Separation*, by saying, *I suppose the N. C. will say they are persecuted, which will justify their separation.*

Sir, As I have not pleaded for *Separation*, but in such cases as you your self will allow of it, I mean, of that *general Rule* which I have laid down; judging it not meet for me to descend to particulars; so you shall not hear me say one word of *Persecution*, for that is a harsh word as well as a harsh thing. But thus much I will make bold to say, That many of the N. C. have suffered very hard things, and do suffer very hard things in some parts of *England*, at this day, though they have been kindly used under His Majesty's Eye, and have found the Proverb false, *Procul a Jove, procul a fulmine*; for the nearer they have been to our *British JUPITER*, (whom therefore we may call *Soter*) the further and freer they have been from *Thundering and Lightning*. So Children that are nursed by their own Mothers, or dwell at home with them, are tenderly used, when they that are nursed abroad, and at a great distance, undergo much hardship, which the Mother therefore is not affected with, because

because *what the eye sees not, the heart rues not.*

Content, I am, that our great Nursing-Father, (His Majesty I mean) is not the *Instigator of Severities* wheresoever they are used, but had rather that all His Children (that are not very bad indeed) should be treated with *lenity and mildness*; yet some *specimens* and instances have been given (especially in more remote parts) of that *gall of bitterness* which is in the hearts of some men against the N.C. and more had been, if His Majesty's inclinations to the contrary had not been sufficiently understood.

Sir, Because you say, p. 190, That the N. C. *do but fancy themselves to suffer* grievous things, when indeed they do not (for the word *Persecuted*, I shall decline): give me leave to tell you, It were no difficult thing to write a doleful *Martyrology* of the sufferings of N.C. and such as it may be would make your heart to ake, as little as you seem to love them; unless you will reply upon the word *Martyrology*, that *non poena sed causa facit Martyrem*: but I mean no more by it, than a History of the Sufferings of those N.C. who have suffered in reference to their *Consciences*; if you will say, *mis-informed*, I must not contend with you; for I design to answer you, not to offend my Rulers and Governours; or to answer you so, as may least offend them.

In p. 27. you say, *Bid the N. C. shew what hath befallen them, that should deserve that name, meaning the name of hard usage, &c.*

Sir, It is no news to tell you, That the N.C. have been out of their *Living*s, (which were all the *Livelihood* of most of them) for almost seven years past; and that there are almost two seven years yet to come, in which they are appointed to do *penance* for you know what; which whole space of time is within

within *one* year of three *Apprentiships*, yea of three *Lives*, as they are commonly valued, and as many of their *Carkages* have *fallen in the wilderness* already; so doubtless many more will (if not all of them) before that time be expired. Now, Sir, you may think that many or most of them do not miss their *Living*s, or do make a very good shift without them, because you see some few of them are well provided for, and (to your thinking) do live as well as ever they did. Thus you verify the Proverb, *Qui attendit ad pauca de facile pronunciat*. There may be here and there a *Dives*, or rich man amongst them (very few), but the generality are, or would be glad of the *Crumbs that fall from their Table*.

What *Shifts* have I heard that N. C. Ministers have been put to? To how low an ebb have many of them been brought? I had almost said to a *Morsel of Bread*. How many of them are even as poor as *Job* (as they say)? And how can it be otherwise? when they have Wives and Children (some of them in abundance) to provide for, and when there are so many of them that need a constant relief, and so few that have *Hearts*, or *Purses*, or *both*, (for both must be) to relieve them. The persons that do mainly cleave to them, are, and have always been the *Trading* people of the Nation. Now you know how dead *Trade* hath been for several years, and how much ado poor *Tradesmen* generally have to live; and they that can scarce live themselves, will hardly relieve others, nay cannot if they would.

Doubtless the *Burning of London* was a great loss to the poor N. C. Ministers, and much of their support and succour was cut off thereby. It might have been said, that *that day was their house left to them desolate*; I mean, the great *House of Hospitality*, which

which afforded the greatest supplies to them, as it had done to those of the other Party before them, in the day of their suffering.

Admit, Sir, that the *cold dew* of an Ejection fell upon two thousand N.C. Ministers, at, and before *Bartholomew-tide*, --- 62, (though some say there was five and twenty hundred that were put out first and last) it may well be supposed, that fifteen hundred of these had not wherewithall to live, without their *Living*s, having most of them (as it is probable) Families to maintain, and little or no temporal Estate. Imagine two thousand *Tradesmen*, a hundred in the City, and the rest all *Country Tradesmen*, and men that live by Secular Callings, interdicted the use of their respective Callings, (ex. gr. *Milliners*, *Country-Mercers*, *Cbandler*s, *Farmers*, *Malsters*, and such like) and forbidden to buy or sell; would there not be found fifteen hundred of those two thousand that could not live on their Means, yea, that would be ready to starve in a few years, having Families to provide for? And yet it is well known, that the middle sort of *Tradesmen*, take them one with another, are as rich, or richer, than *Ministers* are, take them one with another. This considered, well may that question be here put, which the Disciples put to our Saviour, Matt. 15. 33. *Whence should we have so much bread in the Wilderness, as to fill so great a multitude?* How shall fifteen hundred, (or say but twelve hundred, that we may allow for such as might be single men) poor Families be fed and clothed from year to year? When a Nation is generally impoverished, who shall relieve them? and if no body doth, what should prevent their being starved?

Sir, It is a case to be lamented *with tears of blood*, I say, *with tears of blood*, (for the shedding of blood  
C c any

any otherwise than in tears, I hate ; and rather let all our *Carkases fall in the wilderness*, than be rescued *vi & armes* ) that so many hundred Families of *pious, learned, and painful Ministers*, (for so many of them are, your selves being Judges ) should have hardly *meat* to fill their bellies, or *clothes* to cover their nakedness ; and what they have , but poor and mean, and upon the *charity* of their Friends, some of which can ill spare it from themselves.

Sir, They have tryed several conclusions to live *unbeholden* to others. Some have taken upon them to be *Farmers*, and have not made their Rent, so that they had not their *labour for their pains*, but their loss for their labour. Some have *dwindled* at one Calling, some at another , but few of them have been able to get so much as *bread* by any Calling they have taken to : and as for *Musculus* his Trade , which was *digging*, few of them had strength to take it up ; but confident I am, that many of them had rather wrought at a *Handicraft-Trade*, or gone to *day-labour*, (if they could have done it ) than have lain upon their Friends, who had otherwise enough to do.

You may think that the N. C. Ministers do generally get great matters by that which you call *Conventicling*, (but I speak it reverently) I wish with all my heart, that they were appointed throughout *England*, for once , and no more, to bring in the Tenth of their Receivings (their private *Living*s, as you take them to be) into the *Exchequer*; I say, the *full tenth*, that it might appear what the other Nine parts did amount to , which I am confident would appear to be so *despicably little*, that it would be ordered to be repayed to them with *advantage*.

It doth not follow, That because some *Lawyers* of great name, are as full of *Clients* as they can hold,  
and

and as full of Gold and Silver, as they are of *Clients*, that therefore every little *Chamber-practicer*, or the generality of such, want for no *Clients*, nor for no good *Fees*. The *lower* parts of that *Juridical* body, may be lean and languishing, though the *upper* may rather *swell* too much (as it fares with Children that are troubled with the *Kickets*).

The great *Lawyers*, or some few of them, may have *Boves in Linguâ*, when the generality of their Brethren can scarce get *vitulos, aut agnos*, or what is less. Just so it is amongst Ministers, save that the most eminent and thriving of them (though they fare much better than others) do make but a poor secular *seculum* of their practice in the *Gospel*, to what thers do of their practice in the *Law*. But then as for the major and inferior part of *N.C.* Ministers, the younger Brethren amongst them, (as I may call them) it fareth with them as it might do with young *Barresters*, whose Fathers had made them such, having nothing to give them but their Education, they must be forced to turn *Clerks*, for all their breeding at the *Inns of Court*, and get a small living at their *fingers ends*, and well if they can do that too.

Sir, The case of *N.C.* being so bad as it hath been, for six years past, (computing from the time that they had eaten up their last Harvest) and growing worse every year than other; (for the *Meal in the Barrel, and the Oyl in the Cruse*, spends daily) I think they have been much too blame, and not done themselves, and one another, that right they should, in that they have not all this while made a faithful *Narrative and Representation* of the sadness of their case, to His Gracious Majesty, (whose bowels would thereupon have yearned towards them) yea, (if they had so pleased) both to *King and Parliament*.

who by that *Representation*, (when upon thorough enquiry they had found it to be true, yea, and less than the truth was) would (I presume) have been more enclined to *line* the *yoak* of their Laws at leastwise with a *mild interpretation*, that they might not bear so *hard* and *uneasie* upon them as they have done, or prove to the utter *ruin* of hundreds of *honest*, *good*, and some *great* Families, which are at this day almost ruined by means thereof. Did I say the *N. C. Ministers* might have done themselves a great deal of right by such a Narrative? Yea, they might have done the *King* and *Parliament* a great deal of right in it, who have been clamoured upon up and down the Nation, for undoing the Families of many hundreds of godly Ministers, (whilst some *Drones* and *Sots* have *more than heart can wish*) whereas it is more (I presume) than His Majesty and His *Parliament* do know, that there is a twentieth part of so many Families undone by means of the *Bartholomew Act*. So might a good Father or Mother be clamoured upon, because a Child of theirs that was out at service, was basely used, had neither his belly full of meat, nor whole clothes to his back, but went up and down like a Beggar-boy; it might be thought the Parents had no respect for that Child, whereas his Parents all the while might be in no fault, for that they never had any complaint made to them, and so they thought all had been well; whereas it was the fault of their Child, who was so *sheepish* as not to acquaint his Parents with his misery, which had they known, they would have been sure to have redressed in a little time, by one means or other.

Did not the *C.* who are now *Triumphant*, at what time they were *Militant*, and did *endure hardship*, set forth one while their *Querole*, another while their

*Lachry.*



*Lachryme* ? And why should not you do so too ? May not His Majesty say to you, as you use to say to your Children, Who can tell what you ail, if you will not complain ? or, that you might have been helpt before now, if you had made your case known.

I hate to be *over-diffident* of my Governours, ( as I could not endure that my Children should doubt my care of, and compassion towards them, being their Father ). Doubt not but to find the heart of a *Father* in His Majesty, when he shall know how it is with you. No wonder if He do not take you into consideration as yet, when he is told you ail nothing, but *conceit*, that you do *fancie your selves to be persecuted, when you are not* ; when he is told, it may be, that you do eat good meat, and wear good clothes, ( that is, some of you do ) and he doth not know but that you do all so, being never told what *rags* and *tatters* many of you do wear, insomuch that you are ashamed to be seen ; and how hundreds of your Brethren do fare as *meanly*, and as *hardly*, as men can do.

I will say one thing more, and that is, That in my judgment you have not done your whole duty towards the putting an end to your own Calamities, and the Calamities of your Brethren, till such time as you have complained to Him, or Them, His Majesty, I mean, and his *Parliament*, one, or both, who alone under God are able to redress it ; and till that be done, methinks that share in suffering which I bear with you, is *doubled and trebled upon me*, as fearing that I am *accessary* thereto my self, for want of making my request known to those that are in *Authority*, by humble *Petition* and *Supplication*, who if they know something of your case *by the by*, and from other hands, may not think themselves bound to take notice thereof, till such time as they hear it from your  
selves,

selves ; and when they shall do so, knowing them to be *men*, yea, *rational men*, and some of them more than *meer men*, and all of them men professing themselves to be *Christians* ; if some others will despair of their *Mercy*, *Pity*, and *Relief*, I will not, till I have seen the event.

Sir, Of the *poverty* and *want* of some, yea, of many of the N.C. Ministers, I shall add but this, *viz.* That it hath been so great, that I think in my Conscience it hath *broken some of their hearts*, and been a means to shorten their days ; and were you your self to endure but for one year, what some of them have endured for seven years together, it would make you cry out as did *Cain*, Gen. 4. 13. *My punishment is greater than I can bear* ; and then it may be from your experience (if you did but care to *communicate your Experiences*) you would acknowledg that the *sufferings* of N. C. are *grievous* and *intollerable* ( which thing you enquire after ).

As for the *contempt* which hath been poured out upon N.C. since they were cast out, I think it not worth mentioning the same day with their great *want* and *poverty*, because Men and Families can live without *Honour*, but not without *Food* and *Raiment* ; and the Apostle's Rule is, That *having food and raiment*, ( he neither adds *Honour*, nor doth he leave out *Food* and *Raiment* ) *let us be therewithall content*. Bread is such a thing, as is a *Staff* to him that cannot walk or stand without it ( called *the Staff of Life* ) ; but *Honour* is a kind of *Reed* which there is no leaning upon, and if we should offer it, might go into our hands, and pierce them. What good will *Honour* do men, without it be *double Honour*, that is, *Respect*, with *Maintenance* ? as a *Lady of Honour* once replied to one that thought she had enough, because she had such a *Quality* ;

*lity; My Quality* (quoth she) *will not buy me a groats-worth of Eggs, wherewith to satisfie my hunger.* Therefore if some men have more respect for a poor N. C. than for one of your selves, never grudge them *air*, (the best that can be) whilst *Viſuals* is hard to come by. Men can live by their Viſuals in a *course*, but not without it, in the *pureſt* air that is.

But verily, though some of the more eminent of the N. C. Ministers have respect enough from people of their own Way, yet you your selves have poured out a great deal of *contempt* upon them, witness your two *Debates*, ( which have represented them as of the off-scouring of all things ) and endeavoured to fill their faces with shame: nay, I remember one of them once told me, that some who formerly had wont to bow to him with such reverence as if he had been a *high Altar*, when they met him; after his being turned out, would turn their faces another way, or as the phrase is Isa. 53, *did as it were hide their faces from him*, as if they had turned away their eyes from beholding vanity, or something that was lighter than vanity.

But of the subject of *contempt* I will say the less, because I confess with *shame* and *sorrow*, it hath been too much *retaliated* by the common people upon some of your Ministers, reproaching them as they went along the Streets, which was and is very uncomely, when they met them *sober*, and their present gesture was not *bowing* or *reeling*, ( and then too they should not have made a mock of sin ) but especially when met with those of them who are always sober, (and not only *pro hic & nunc*) yea, men of great worth, (for such I acknowledge there are amongst you, as well as amongst the N. C. *whose line I have stretched but even unto you, not beyond you*) I say, when they met with

with C. Ministers that were *strangers*, they ought to have passed them civilly, for some such reason as the Apostle giveth, why we should *entertain strangers*, for *thereby some have entertained Angels unawares*, Hebr. 13. 2.

Besides *poverty*, inconceivable *poverty* and *contempt*, I could tell you of divers other sufferings, grievous to be born, which the N. C. have been exposed unto, What think you of *Excommunication* in sundry places, and the great charge and trouble which hath ensued thereupon, to abundance of them, forced first to flye, and afterwards to leave their habitations for altogether, and to bring away their Families, to their great loss and damage; and for what *Crimles* men are *excommunicated* sometimes, you know as well as I; I had almost said, that some *Lay-dispensers* of *Excommunications*, are reported, (for I cannot charge any of them particularly) I say, some *Lay-thunderers* (for they are nimblest at casting abroad the *Thunder-bolts*) are reported to have past that direful sentence so suddenly, *I admonish thee, I admonish thee, I excommunicate thee*, all in a breath almost, and for so slender offences, that the Gaoler to whom their *Mittimus* was made, I mean, the *Devil* himself, could hardly find in his heart to take the persons sent to him, into his *custody*, and hath been willing to release them at easie rates. I am but an humble Remembrancer to their *Superiors* and mine, in that *Hyperbole* which I have now used, thereby *advertizing* them of one thing, which is sure to bring a very great scandal upon the Church of *England*, and upon the whole Government, besides what grievance it is to poor Ministers and People.

I think it not worth mentioning, that all University *Honours*, not so desirable neither as they were  
*Honours*,

*Honours*, as upon account of their qualifying men for employment, have been, and are with-held from N. C. let their *learning* and *desert* be what it will: I say, with-held from N. C. whilst mean time *Papists*, against whom *Subscriptions* were first intended, have slipped into them: yea, whilst pitiful poor Scholars, who a man might salute, *Salve Doctores sine doctrina*, (as one saith) and such I think have less right to University-degrees, than learned *Papists* have, if Degrees be intended as the reward of *Learning* and *Industry*, or so far forth as they are intended: and yet this is but too frequent, to cast your highest Degrees upon the lowest Scholars that seek for them, and can but say, *Subscribimus indocti*, instead of *Scribimus*, as if they were warranted so to do by that Text, viz. *Those members of the body which we think to be less honourable, upon those we bestow more abundant honour; and our uncomely parts have more abundant comeliness.*

Sir, It may be your self would have taken it for an affliction, to have been denied your *Degree* (which Degree for your *Learning* I know you did deserve, though some others do not) after you had put your self to charge and trouble about it, and to have been forced to seek it beyond the Seas (as hath been many a man's case) only because you could not list your self *inter patres Subscriptos*, as one called them, instead of *Conscriptos*; which thing I do not remember was ever done upon account either of the *Covenant* or *Engagement*, neither of which (if I mistake not) were put upon Scholars as one condition of their *Degrees*.

But I look upon the Affliction of N. C. in being denied *Degrees*, as so light a thing in comparison of what else they have and do suffer, as that it is not worth insisting upon.

Neither do I care to mention, that *Lay-N.C.* have been served with the same lawce, *viz.* kept out of Dignities, when they were otherwise capable of them; and cast out of Dignities, when they were possessed therewithall; which might be some discouragement to some of them: but others again made to themselves a *vertue of necessity*, and saved more money by it, than they lost *Honour*; so that the loss did, in fine, redound to their respective *Companies*, not to themselves.

But to pass on. Sir, Men can live without *Honour*, (to be sure *bumble men* can) but can they so well live in *Prisons*, *disgraceful Prisons*, *stinking Prisons*, such *Prisons* as *Newgate*? &c. Or were it no affliction to be kept in *Newgate* in the heat of the *Sickness*, and when the *Prison* its self was infected? Yea, to dye by the *Infection* taken in a loathsome *Prison*? (as it may be you have heard that some have done). Nay had not His *Gracious Majesty* kept the *Rains* in His hands, whilst the fury of some men spurred on, it was thought the *Prisons* would have been so greatly filled with *N.C.* that there would have been no room for *Rogues* and *Felons*.

Was it no affliction to have *Exile* upon *Exile*? after men had been *exiled* or driven from their homes by the *Plague*, and that from place to place, accordingly as it pursued them, to be no sooner returned to their former habitations, but to be *exiled*, or appointed to be *exiled*, and driven from thence immediately. I remember how fatal that fright proved to one poor Minister, that had nine Children, exposing him to leave a good *Farm*, to take a bad one elsewhere, to his temporal undoing; and how many more it bore as hard upon, as upon him, I do not know.

Neither is this the end of that Wo and Misery which hath lighted upon N.C. There is yet a greater Wo behind, and that is, That they have been *suspended ab officio*, from their Ministerial Work, as well as a *beneficio & a tat beneficiis*, from their *Benefices*, and fore-named *Benefits*. This hath gone nearer to the hearts of some of them, than any thing else hath done, that they should be *dead in Law* to all Ministerial work, whilst they were naturally alive. And herein, Sir, the N.C. will make bold to tell you, you have used them more hardly than ever your selves were used : for though some of you were *sequestered*, yet none of you were *silenced*, or comma nded not to preach, or molested meerly for Preaching, as such.

It makes me think of a story that one told of an ungracious Son, who kickt his Father down the Stairs, and dragged him by the hair of his head, to turn him out of doors : When he was opening the door to turn his Father out, then, and not till then, his Father spake to him, and said, *Now Son it is enough ; do no more : Thus far I proceeded with your Grandfather, my own Father ; I kickt him down stairs, I dragg'd him to the door, but there I left him, I did not turn him out : Do no more to me than I did to him.*

Here and there, Sir, as I have heard, one mouth is opened both in City and Countrey, by the kind and justifiable Connivance of a more prudent and moderate Diocesan, who is well assured those persons will never do hurt in a Pulpit, by any *unsound, unsafe, or unpeaceable Doctrine*, or otherwise, whom they suffer (as the Law hath suffered them to do) to come there. But every person so connived at, may be called *Rara avis in terris*. It is not *two of a Family*, it is but one of a *Tribe, Country, or Diocese*, and such whose

greatest Enemies never use to charge them with saying or doing in any Pulpit, what doth ill become the place: but mean time a hundred for one, of the N. C. Ministers, have their mouths sealed up, as by the Law, though some of them do make bold to break that seal, pretending a Commission for what they do, from the God of Heaven, viz. in these words, *1 Cor. 9. 16. For necessity is laid upon me, and wo is unto me if I preach not the Gospel.* But I shall leave those things to others to make out as well as they can, for whom it is more proper than for my self.

Verily it is a hard thing on their part that suffer it; I do not say on the part of that Law which inflicted it (for I shall always be tender of judging and speaking evil of the Law); for men to be sent to a stinking Prison, there to abide for several months together, meerly for preaching a few pious and peaceable Sermons, which it may be hath befallen some N. C. though some again have found more favour.

Sir, I have told you yet but a part of the *hardships* of N. C. even here in England, which yet I must tell you is not so *hot* a Climate for N. C. to live in, as one that is more *Northerly*, and by natural temperature much colder. It would make a man's heart to bleed, to think what *severities* have there been used against N. C. (if Fame may be trusted) as if they were under some such temper as *David* was, when by storm he had taken *Rabbah*, 2 Sam. 30. Verily as if they must be *rigid*, whatsoever else they are; as if they look'd upon the people there, as *knotty wood*, that must have *hard wedges*, they have so handled the poor N. C. as if they had been the *Delinquents* whom they engaged themselves in their Covenant to bring to condign punishment.



And yet for ought I see, *England & Ireland* have both been more quiet and free from any thing of *mutiny* and *insurrection*, than *Scotland* hath been, where so much more hath been done to keep them in awe. So have I seen the Children of some *tender* and *indulgent* Parents, prove very dutiful and worthy of the love that hath been shewed them; whilst others that have been trained up with rigor, discouraged and exasperated thereby, have proved meer *Sons and Daughters of Belial*.

But the severities which *N.C.* have met with in *Scotland*, in spight of the unsuccessfulness of that course, is all that is to my present purpose, and brought in to shew that *N.C.* have been no small sufferers; but they especially have had the coldest comfort, who have lived farthest *Northward* from our *English Sun*, whose beams of *Clemency* have greatly retrethed the body of his *N.C.* Subjects, that have had the happiness to dwell near unto him.

It is no extenuation, I am sure, of the hard things which have been inflicted upon *N.C.* that all these things have come upon them, not for *Debauchery*, for *Idleness*, *Non-residence*, *Insufficiency*, *Unsoundness of Doctrine*, or *Unpeaceableness of behaviour*; nor yet for their unwillingness to give as good security as need to be, or their resolutions to be always peaceable, as hitherto they have been (who could never be convicted of any one Conspiracy); I say, it was not for any of these things; nay, you your self have said it in what you have written, p. 206. *There are some of your Ministers (say you) who I believe are of an humble spirit, quiet and peaceable, in the Land, desiring unity and accord, grieving for the breaches of it, and are so far from condemning those who are satisfied to do what the Law requireth, that they are sorry they cannot contribute*

tribute to the common peace, by doing the same.

Sir, if a man may pretend to some *Philosophy*, or love of *Wisdom*, though not to be a *Sophy*, or *Wise man*, I think I may lawfully pretend, if not to be, yet unfeignedly to desire and endeavour my self to be one of those peaceable men whom you have there described: but sure I am, they that are such, are out of their *Livings*, as well as others, exposed (some of them) to great want and penury, and have felt the *last*, and I had almost said run through all torments of the *Signs* in that *Zodiack* of *Suffering*, of which I spake but now.

Now all that I have said upon this Head, hath been extorted from me by what you have said once and again in your *Debate*, viz. That the *N.C.* do but *sanctify themselves to be great sufferers*. I am sure they had been no such sufferers as they have really been, if that *Silver-penn'd* Doctor had made good his words, or could have made them good, who in an answer he hath to one piece of *Mr. Corbet's*, telleth us, that if the *N.C.* would come and give assurance of their peaceableness, they might be received into the bosome of the Church, and all the *Preferments* of the Church would be obvious to them. What greater assurance of their peaceableness, *N.C.* (that are so but in part neither) can give, than many of them have given already, and others are ready to give in such expressions as may be plain to them, I cannot tell, (nay, the *Debater* professeth himself assured of the peaceableness of some of them) and yet how far are they from being received into the bosome of the Church, and made capable of the *Preferments* thereof? who do generally not partake so much as of one crumb that falleth from the Church its Table: and they that fare best, and work hard for what they eat, are far from being

being *fed to the full*, and are exceeding thankful for but short Commons, which yet are much better than it is to *bite upon the Bridle*.

Now, Sir, give me leave to wonder that the sufferings of N. C. (Ministers especially) having been so many and so great as I have shewed you, you have so much *slighted* them; and whilst you *stretch* your selves upon your *beds*, and *eat the Lambs out of the Flock*, and *Calves out of the Stall*; whilst you *chant to the sound of the Viol*, and *anoint your selves with the chiefest of Ointments*, (by which I mean that which is figuratively so called by Solomon, viz. a good name, or praise) you are not grieved for the affliction of Josephs; that have been like a fruitful bough by a well, whose branches run over the Wall, whence the Archers have sorely grieved, shot at them, and hated them. I mean N. C. Ministers that have *Wives*, and a great many children, and scarce bread to put in their heads, nor that neither, but by the *charity* of their Friends. I believe you were never a sufferer your self as from the times you lived in, and therefore know not how to have compassion upon them that do suffer, or to sympathize with them: but having always your self sit like a *Queen that knew no sorrow*, (as the phrase is Rev. 17.) and *had waters of a full cup wrung out unto you*, you seem not to care what becomes of other men, them and theirs, though some of them, without any disparagement to you, *saving their bonds*, as good men as your self, to say no more; for the comparative degree I use to decline.

You might with as much *sense*, *reason*, and *compassion*, tell a man that were in an agony with the *Stone*, *Gout*, or *Cholick*, that he did but fantasie himself to be in pain, as you can tell the *almost starving Families* or scores of N. C. Ministers, *pious* and *able* men, that they

they do but *fantise* themselves to be under sufferings. Sir, They know it, and had known it to the very breaking of their hearts, if God had not wonderfully supported them, and almost *miraculously* and *unexpectedly* supplied them, when they knew not one day what to do for the next. For you, Sir, like the *Ostrich*, to harden your heart against them, that never did *suffer* one hair of your head by them; you to raise the Spirits of Rulers against them, what in you lieth, for you to be *guilty* concerning those your *Brethren*, as *Joseph's* Brethren were concerning him, Gen. 41. 21. *who saw the anguish of his soul when he sought them, and would not hear*: I say, for you to be so, is so *unchristian*, *un-scholar-like*, yea, *inhuman*, as nothing can be more. Should other men that have greatly suffered under some old N. C. or friends of theirs, in former times, but *revile* and *deride* the N.C. proportionably to what you have done, they would write as odious things of them, as they could say of *Beelzebub* himself, and do by them as he advised the people to do by an ill-favoured *Rood*, which the people did not think good enough to make a god of, viz. *clap horns upon its head, and make a Devil of it.*

One thing more, Sir, I wonder at, viz. that those words of the Apostle, 2 Cor. 1.8. viz. *We would not brethren have you ignorant, that we were pressed out of measure, above strength, insomuch that we despaired, even of life.* I say those words, putting but *Living* instead of *Life*, being so applicable as they are, and have been, to the case of several N.C. ( Sir, I know what I say ) I wonder that you should put such an argument into their mouths, wherewith to plead for their *separation* from you, as you have done, by owning that notion of *Camero*, viz. That *separation from Church is lawful, when they that separate, are grievously*  
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and intollerably persecuted, (say you) but I shall say, afflicted and distressed. Sir, I have not pleaded for *Schism* (truly so call'd) in all this Book; neither shall I; but you have allowed them to *separate*, if they can but prove what is as easie to be proved, as that the Sun shineth at noon-day, viz. That they have suffered, and do suffer hard things from those from whom they separate.

Verily, Sir, if you put it upon that issue, you have lost your Cause, and given the N.C. the day.

But to make it appear that the N.C. have been no considerable *Sufferers*, you say, p. 217. *As for any restraints the Law hath laid upon their liberty, they are nothing comparable to those which were laid upon us when they were in power, &c.*

Sir, I see it is no purpose for *Laws* to lay a restraint upon your *Liberty*, for you will use it when that is done, though they be his *Laws* whom we own to be of right our *Dread Sovereign*. Witness your *notorious* and *deliberate* violation of the *Act of Indemnity*, in which it is expressly provided, that the Crimes therein mentioned, as *forgiven*, should be no more objected to any man, under a certain penalty. That was but a *late*, a modern *Act*, and therefore *Sampson-like*; you have *broken a new rope*, wherewith His Majesty had bound you out from upbraiding men with what he had graciously pardoned. Moreover, the *Act of Oblivion* was an *Act of Grace*, and therefore it is the greater offence in you upon that account to violate it. I could further tell you, that that *Act of Oblivion* hath been publickly owned to be the *foundation* and *corner-stone* of all our *Peace* and *Settlement* since this Revolution. And will you *raze* the *Foundation*? Many thousands of *Families* are concerned in that *Act*, and are really prejudiced and injured by all that

is said and done to the violating and weakning of it. So that it is a more *invidious* thing to violate that Law, than almost any other. In a word, as *love is the fulfilling of the whole Law*, as of God, so of men, whose Laws are but a *part of God's*, viz. the Second Table, or but a *confirmation* of both the Tables of the Law of God; so what is contrary to *Love*, viz. *Hatred and Enmity*, and the expressions thereof, are no other than a violation of the whole Law both of God and men.

See then how unmeet you, of most men, are to reproach other men with the breach of Laws, who stick not to do it your self most egregiously; not to do good to the souls of other men, not to preserve and provide for your selves and others, such things as must be had in this World; but to poyson the souls of men with vile prejudices against good men, and their works, and to perpetuate ruin and desolation upon the Families of your Brethren.

Sir, Whatsoever the Actions of the N. C. in the freedom which they take as to Preaching, &c. is, their *Ends* are no worse than what I told you, and those *Ends* are very good; but your violating of the Law in opposition to the N. C. was an evil Action, and your *End* was worse; which maketh me to think of *Solomon's* words, Prov. 21. 27. *The Sacrifice of the wicked is an abomination, how much more when he bringeth it with a wicked mind?*

Sir, I thought what I have now said, might come in seasonably, where I find you looking back as far as 1645, and 1646, for Ordinances of Parliament wherewith to render N. C. odious, as you do p. 217, and 219. In the quoting of those *Ordinances* wherewith you *play* upon the N. C. you do manifestly affirm, that they have no cause to complain of any hard things which

which they do suffer at this day ; because in those days they did as bad or worse to others : as who should say, that their sufferings at this time are in order unto being *avenged* of them for what they did in --45, and --46.

What a vile charge is this upon our Governours, as if they were punishing men to this very day, for those faults which they had under *Hand* and *Seal* forgiven them six years ago ? As if the Act of Indemnity was but a colour and pretence, but no real *shadow* from the heat, nor refuge from the storm. Who might not justly complain, in case he should be severely punished for a fault, by him that had power to forgive him, and had solemnly done it ? Nay, who hath not cause to complain, in case he be punished for a fault which he himself did never commit, which was none of his.

Now the greatest part of ejected Ministers, that are so at this day, had no hand at all in those things ; and yet you bring those Allegations as the principal things wherewith to stop their mouths : therefore, according to you, they may justly open their mouths in complaint, if those Allegations did never signify any thing as to them, nor indeed as to any body else, since the *Act of Indemnity*.

Sir, Whilst your eyes are open, you can never prove that it is just to inflict upon N. C. any more punishment than what those Crimes have deserved which have been committed by them since the *Act of Oblivion*, because by that Act all their former offences were blotted out, and removed from them as far as the *East* is from the *West*. I see you were straitned for matter, since the *Act of Oblivion*, wherewith to justify the miseries brought upon N. C. and that made you take those Books which were *crossed*, and

charge those old Debts upon them, for which they have a *general Release*, and an *Acquittance in full*, to show, from the beginning of the World, (as they say) to the day of the date of that Gracious Act.

It is almost equal *Injustice* to charge men with Crimes that are *pardoned*, as with those Crimes which were never committed; for by vertue of a Pardon, they become as if they had never been; and if so, consider, Sir, how many thousands you have wronged at once.

Sir, As little need as I thank God I had of the *Act of Indemnity*, for my own particular, having never appeared against His Majesty in Arms, or otherwise; I shall speak one great word of that great and merciful Law which you seem impatient of, and to have a picque against, viz. Sir, that as good a man as you are, or may ever be, twenty such as your self will be less missed; and might with less damage to these three Kingdoms be spared, than could that one *Act of Oblivion*, within the Confines whereof you seem to be in *little ease*, and to make no Conscience of breaking such a Law as that, though next to *Magna Charta* its self. Hear how the Apostle triumpheth or bringeth in a Believer triumphing over all Accusers, in the possession of Divine Pardon? *Who shall lay any thing to the charge of Gods elect? it is God that justifieth*, (or pardoneth) &c. Divine Pardon is the best; but next to that, you must give men leave to triumph and think themselves *cock-sure* every way, in and by vertue of the Pardon of Princes.

But, Sir, if I had waved the *Act of Indemnity*, I could have answered part of your charge on the behalf of N. C. viz. First of all, that your Party (that now is) were never restrained the liberty of Preaching,  
by



by the Powers under which they *suffered*. Now that the N.C. look upon as a worse Restraint than all the rest.

Secondly, You your self were never restrained from any thing by those *Powers*, though you are pleased to use the word [*Us*]; as if you had made one; whereas I think you were rather a *stone* in another building, at that time, than a builder up of those things which you now contend for. I suppose a little *Samaritanism* in that word *Us*, only of a different sense; for they pretended that they would help the *Jews* in their building, Ezra 4 3. and you pretend that you have helpt them in former times, which I never heard you did.

Sir, Lest I should violate the *Act of Indemnity*, like your self, I will not say that former times did so and so by *Anti-Parliamentiers*, as you have told us, that they made such *Laws* and *Ordinances*, and made such havock of them: but this I can truly say, I am heartily sorry if any hardship were put upon any good men (as I doubt not but there were some such of that way): I say, if they were unkindly dealt with, if used as severely, yea more than N.C. now-a-days are, let them who so used them, go mourning to their Graves for so using them; yea, if they have wherewithall, let them make full *restitution* to them or theirs, (if they be dead) unless they think that the *Act of Indemnity*, (as being their own *Act* as well as the *Parliaments*) hath relealed them from so doing, as well in the sight of God, as of men.

Sir, In the greatest prosperity that ever I enjoyed, wherein I had some opportunity either to serve or disserve others; I always hated *Severity* towards good men, because Dissenters from me, and did use not to love or respect them any thing the less simply  
and

and only for their *dissent* : yea, Sir, when I had to do, as great a *liberty* was taken in private for using the *Liturgy*, preaching on the Lord's Day, dispensing the Lord's Supper, after the way of the Church of *England*, by a Doctor that lived in the Parish, as if all those things had been liable to no question, at what time they were most severely forbidden : and a great love and respect I had for that Doctor, and did never exchange one unkind word with him. Which things I alledg, to shew you, how far I am, and always was, from *justifying* the severity of other men ; and how much I should have abhorred to have written such another Book against the *Cavaliers*, ( as they called them in those days ) as you have written against the N.C. whereby to have *incensed* the persons then in Power, against them, as you have done the present Authority against N. C.

If there were any such severe *Ordinances* of *Parliament* in the year --45, and --46, as those which you quote, ( as now we must not seem to know, or to remember, that any such thing ever was, because forgiven, and forbidden to be spoken of ) I am truly ashamed and grieved to think of them : but this I know, that notwithstanding those *μωρολογια*, those *scare-crow Ordinances*, denouncing heavy penalties against those that should presume to read the *Liturgy*, either in *Church* or *Family* ; yet the effects of them in those parts of *England* where I was conversant, did signifie next to nothing : for the use of the *Common-prayer* was continued in some publick Churches within the City, and near unto the heart of it, *viz.* at St. *Gregories*, and other places ; and they called those Churches where it was used, by the name of the *Protestant Churches*, ( as if they only had been such ) and yet I hear of no disturbance that was given, at least-  
wise

wife they went on still in the face of the *Supremes*, or *Powers*, which many times are sharper things, and more jealous, than *Exeſiſts*, or *Authorities* uſe to be.

If you had told of that *Squib* ( for it \*proved no other ) which came forth one while from the *Anti-Prelatical Powers*, to lay I know not what penalty upon *diſaffected* perſons, that ſhould preſume to teach any School, or Scholars: I ſay, if you had mentioned it, as I forget whether you did, or no; I could have replied, That a man might gather from the real neglect of it, I mean, their never looking after it more, that it was calculated only in *terrorem*, and to cauſe men that were obnoxious to them, to accept of thoſe Liberties as an Act of their *Grace and Mercy*, which might be their true *Birth-right*, and undoubted *Priviledg*: for I have obſerved, that in and near thoſe parts in which I did then live, there was ſcarce-ly one Town of any note, but had in it a *Cavalier School-maſter*; ( as they count him ) by whom a great many young Gentlemen were both *fed and taught*; and I never was the man that did grudge them that *immunity*, but always thought it reaſonable that men ſhould work at any honeſt Calling, if they could, and would; and that they that did *work*, ſhould eat the fruit of *their labour*; and that all *ingenuous, honeſt, and peaceable men*, ſhould live, though their judgment and mine did differ ever ſo much.

Now, Sir, to what purpoſe was it to tell us of a company of old *Ordinances*, ſo long as you tell us not of any *execution* that was done by them. What if thoſe *Ordinances* of Parliament were like the *long nails*, you ſpeak of, upon hands liſted up to heaven, if no body were ſcratched by them, or if they did fetch blood of no body? as I cannot learn that ever they did.

did. Surely you produced those long nails ( severe Ordinances, I mean ) for no other purpose than to cause N.C. to be really *scratched* and *clawed away*, now-a-days, upon that fallacy, as if C. had been so in former times ; when they were only shewed that great Rod which I last spake of, but not one of them that I do know, ever whipt with it.

Sir, Though you have no other name for those *Anti-Prelatical Powers*, than that of *Usurpers*, and *Usurpations*, *Tyrants*, and *Tyrannies* ; yet-even of them may your self learn *mercy* ; and to them I send you, (as *Solomon* doth the *Sluggard* to the *Ant*, upon another account) for they forbore to *persecute*, as they *could*, and as they had threatned to do ; and you excite Rulers to more severity, than as yet they have thought fit to use ; telling, that *they who fanstie themselves persecuted, ought to be chastised*, &c.

Well, Sir, upon the *head* of the N.C. their *sufferings*, (with which I am now tired ) I mean to add no more but this, *viz.* That too much *Rigor*, where-soever it is found, is always to be found fault with; and much more culpable, if practiced ( according to your kind exhortation thereunto ) in a time of *Peace* than if it were a time of *War*, after an *Act* of *Oblivion* than if it were before it : as that it is expected, and more to be expected from a son of *Mars* than of *Jupiter*, from the Club of a *Hercules* than from the *golden Scepter* of a merciful *Abasuerus*.

And now Sir methinks I stand, *shall I, shall I ?* ( as they say ) considering with my self, whether I had best to say any thing, of that dangerous argument, *viz.* the *National Covenant* about which you have such a long *harang*, as knowing the *law* in that case, to be such, that he that should speak out in answer to you, would be in almost as much danger, as was the *Cove-*

nant

nant its self. Yet this being not the first time that I have walkt upon Ice, and yet not been thought to fall neither; I will adventure for once to say something of that argument, though not so much as I could, if it were safe.

Sir, It is very true that the N C. are *loath*, indeed *afraid* to *renounce* that *Covenant*, so as you would have them; and that the *renouncing* thereof doth *slick* as much with many of them, as any one thing enjoined, if not more: but were they, or the more *sober* of them, rightly understood concerning that matter, you would be forced to say, that you did think in your Consciences that there were no danger either to *Church* or *State*, from those *sentiments* and apprehensions which several of them have concerning the *National Covenant*.

Some of them indeed do refuse to *renounce* the *Covenant*, though they themselves did never take it, *viz.* Because they think it comes all to one, to *absolve* those who have taken the *Covenant*, and do *renounce* it, as to *renounce* it if they themselves had taken it. Now, Sir, let me tell you in the first place, A man may refuse to *justify* and *vindicate* those Actions of other men (as not knowing the grounds they might go upon) which yet he may at no hand *judg*, *censure*, and *condemn*; and may say within himself, such a thing would be *sin* to me, if I should do it (as the *eating of Swines flesh* would be to a *Jew*, because he thinks it not lawful, or doubts of it): but yet it may be no *sin* to another, who is satisfied to do it, and it may be upon sufficient grounds, though I know not what they are, or though the same Arguments will not satisfy me.

Sir, I am one of those that think, and hold themselves bound to think, that much better men than

many of our selves, have *conformed* to all *intents* and *purposes* : for who am I, that I should compare with such and such C. as I could name ? Now, Sir, to consider that the N.C. their not *renouncing* of the *Covenant*, may be without any dishonourable reflection upon those that have done it, leaving it betwixt God and their own Consciences, whether in that they did well or no; not doubting of their good estate towards God, in the main, that *notwithstanding*, or upon that account : I say, a *forbearance* to *renounce*, accompanied with so much *candor*, one would think were a very *venial* Crime, if it were any Crime at all.

Let me tell you further, Sir, There are some that are unsatisfied as to *renouncing* the *Covenant*, who are heartily sorry that ever the taking of that *Covenant* was pressed upon any body, because the multiplying of *Oaths*, of that nature, doth usually end in the multiplying of *Perjuries* through mens breach thereof; as also, because it seemeth to have been a *Seed* of *Division* and *Ruin*, first to them that refused to take it, and afterwards to them that were unwilling to *renounce* it.

I would down on my knees a thousand times, to *deprecate* the imposing of such another *Covenant*, or any other *Oath*, that might be let alone, having observed the consequence of such things, and how the *Covenant* its self, though I shall not call it a *Bond* of *Iniquity*, (as some do) yet from thence hath sprung much of the gall of *bitterness*, and such *Contentions* there have been, *pro* and *con*, betwixt *Covenanters*, and *Anti-Covenanters*, as had it been betwixt *Gnelfes* and *Gibellines*. But I was saying, that some who are heartily sorry that ever a *Covenant* was brought out of the *North*, that was so *regretful* to some men to take,

*take*, so hard for other to *keep*, so pressed by others that it should be *renounced*, so destructive to those that could not *renounce* it; yet they, or others, having taken it, and they called upon to *absolve* others from the obligation of it, as well as themselves, have bethought themselves of all those *doors of escape*, at which men may, according to their apprehensions, lawfully get out, and get away from an *Oath* which they had taken; and not finding there is any *escaping* for them at any of those doors, ( which are all that they do know ) they cannot ( till further satisfaction do come ) renounce the *Covenant* which they or others have taken, either for themselves, or others

Good Sir hear how fair their *Concessions* are, and then judg whether they be not a *just ground and foundation for peace and amity* betwixt you and them.

First, The *N.C.* do own and acknowledg, that if the *matter* of any *Oath* or *Covenant* which men have taken, be *sinful*, they are not bound thereby; as was the case of those who *bound* themselves with an *Oath* to kill *St. Paul*. Such an *Oath* doubtless was better broke than kept; they might *loosen* themselves when they would from the obligation of it; or rather, they were always *loose* from it, for it did never *oblige* or *bind* them.

I am no whit pleased with that *ranting* phrase which you quote from some body, *viz.* That the breaking of such an *Oath* as that might be, is a *bold* and a blessed *Perjury*. For who shall say unto *Perjury* in any case, *Hallowed be thy name*? But, Sir, your own *rant* was not much less, when you gave your *assent* and *consent* to him that said, *A man might speak nothing but Scripture, and yet speak never a wise word.*

Nay, Secondly, Sir, the N. C. or many of them, do think, that if an *Oath* do contain ever so many good and necessary things, ( admit ninety nine such things ) and but one that is *bad* and *sinful*, that one *sinful* thing is not to be done for the sake of those ninety nine good ones which are mixt up with it; no more than men can be absolved from an *Obligation* to the ninety nine good ones, because of one *unlawful* thing that is put amongst them: whereas the truth is, that if there be ninety nine *sinful* things which men bind themselves to by an oath, and but one that is lawful and good, they are bound to that one, though all the rest must be rejected.

As for the notion of the *Covenant* its being a *complexed* thing, and such a *chain*, as if but one kind of it did fail, all were nothing worth, it is so thin and airy a notion, that, as you say in another case, and of another matter, *I cannot touch it, no not with my most serious thoughts*: neither are great Cases of Conscience to be so slenderly resolved, and with such *metaphysical* speculations, which abstract *ab omni materia, re, & Ratione*.

Thirdly, The N. C. or some of them, do yeeld to this, viz. That if the matter of an Oath be something that is *impossible*, or doth afterwards become *impossible* to be done, at leastwise to be done without sin, in that case they are not bound by it. It was cautiously and honestly done of Abraham's Servant, to exprets in the *Oath* which he took to his Master, That he would bring him a Wife for his Son out of such a kindred, viz. That if the Woman were not willing to follow him, then he should be clear from that Oath of his. But if that Condition had not been expressed, doubtless he having used his best endeavour to bring her with him, if she had not consented thereunto, had been



been *absolved* from that *Oath* of his. There is a passage in the *National Covenant*, that men should endeavour to bring *Delinquents* (meaning thereby such persons as were assisting to the late King his Warr (in person or otherwise) or that sided with him) to *condign punishment*. But now forasmuch as the persons who in those days were called *Delinquents*, cannot at this day be *molested* without *Sedition*, which is sin; there lieth no obligation upon any man from that *Covenant*, to molest any man at this day for his adherence to the late King in His Warrs, &c. And therefore it is a false charge upon N.C. as if they understood that the *Covenant* did oblige them to undermine those which were formerly called *Malignants*, from generation to generation; at leastwise all the days of their lives: and if that notion be false, the N.C. are no such dangerous persons as some have taken them for, with respect to the *Covenant*.

Lastly, Sir, it is the opinion of N.C. or of some of them, That if a person (be it man or woman) that is not *sui juris*, or at their own dispose, as a *Wife*, or a *Child*, that have *Husband* or *Father* living, shall enter into a *covenant* or *vow* to do any thing which was not their duty to do if they had entred into no such *vow*, ex. gr. as it might be to pray to God, to keep his commandments, as David saith, *I have sworn that I will keep thy righteous judgments*: but if the matter of that *oath* or *vow* be not in its self necessary, and a duty, (which no Superior can prohibit) a *Husband*, or *Father*, or other *Superior*, under whose *jurisdiction* the person that maketh such a *vow* is, hath power to make it null, within such a time; yea (say some) if he do it not within such a time, but afterwards, and after seeming consent to the *vow* of his *Wife*, she her self is *absolved*, only in that case she shall bear her sin, Numb. 30. 15.

But

But if her Husband shall any ways make void them (that is, his Wives vows) after that he hath heard them, (yea and established them, before, v. 13.) then he shall bear her iniquity; that is, the guilt shall lye upon the Husband, not on his Wife, if the *Vow* be not kept.

Now, Sir, if our Rulers did but know that all or some of the N.C. could yeeld them all these things with reference to the *National Covenant*, surely there would not remain in them the least ground of jealousy and suspicion of any N. C. simply and only for his unwillingness to renounce that Covenant in the words prescribed, in which if there be any thing unlawful, they say they are not bound by it, though mixed up with a hundred lawful things, if there be any thing that is impossible to be done at all, or without sin, (as the case now stands) they are not bound to endeavour it; nay, those that are not within their own power and jurisdiction, may have their *Vows* disannulled by those in whose power themselves are, provided those *Vows* were not in *materia necessaria*, that is, to do something which might, howsoever, not have been left undone, (for in that case the *Vow* superinduceth a fresh obligation) yea, and lastly, that they do not hold themselves bound to censure those who have (in the form required) renounced (though they themselves cannot renounce) the *Covenant*: yea, they doubt not but some of them are as good and better men than themselves. I say, the unwillingness of men to renounce the *Covenant*, who shall yeeld thus far, may be lookt upon to be as harmless as a little *Mannah*, and far from being any such deadly poyson, that the Church to sever its self from it, must needs spue such persons out of its mouth.

I shall add one thing, viz. That N.C. are perswaded that they have leave from the *Covenant*, and with

with perfect consistency thereunto, to give utmost assurance in plain words, of their peaceable behaviour under the present Government both of Church and State.

Now, Sir, though the contrivers of the *Act of Uniformity*, did possibly never know that N.C. who could not renounce the Covenant, had such peaceable and modest sentiments about it, as I have laid down; yet I presume these things were not unknown to your self, with whom it is like some of them have discoursed their Principles, to try if you could satisfy them (being a *man of Reason*), and therefore for you to keep a putter about the Covenant, that by means thereof you might render them more odious and obnoxious, who were not satisfied to renounce it, though you know some of those Non-renouncers to be good Subjects to His Majesty, as any that have renounced, and their Principles such as are as consistent with Loyalty, and productive of it, as are any of your own; for you to attempt the burning of their fingers in the flames of that Covenant, was very unworthy and unbrotherly.

But enough of the Covenant, and glad I am that I am come safe to shore, considering how dangerous a Sea I sailed upon all the while that I was speaking of it.

Having finished two hazardous and displeasing Subjects, viz. the hard usage of N. C. and the Covenant, I shall now refresh my self a little with a sip or two of that *Mess of Pottage* with which you make your self and your Reader such huge sport, p. 192, there say you, *W.B.* saith, *A little Estate is but a Mess of Pottage, and a great Estate is a great Bowl of Pottage.*

What if he did use one such similitude which to you seemeth a rude and broad expression, as you call it?

It

It is like he knew where, and before whom he spake it, and that so familiar a resemblance as that, would stick more with some of his then-hearers, than one that had been a great deal finer spun.

Contrey-men that go to plough, had rather you should feed them with *Beef* and *Bacon*, than with *Rabbits* and *Chickens*, for they cry the latter are too fine and too slender a Diet for them; they can scarce feel them in their stomachs: yea, Nature its self hath provided and doth provide a courser kind of blood, wherewith to nourish some *courser* and *hardier* parts of the body, than that which is for the nourishment of the rest. *Anatomists* say, that the *Spleen* doth *sanctifie* or make blood, *viz.* of a more *gross* nature, for our *grosser* parts, to which that is better and *solider* nourishment, than finer blood would be. So here, Sir, *The Mess and Bowl of Pottage* in *W.B.*'s similitude, might please an honest *Farmer* or *Plow-man*, better than a resemblance taken from the Sun, Moon, or Stars, or any other sublime thing. Now you must know, that *W.B.* and all other Ministers, are Debtors, (as the Apostle speaketh) *not only to the wise, but also to the unwise; not only to the Greeks, but also to the Barbarians*, *Röm. i. 14.*) I say, their debtors they are so far forth as to comply with such a way of speaking as may most *edifie* and *affect* them, though in and of it self it be not the best. *Bonum est quod cuique convenit.*

Had he been to prophesie at *Bethel*, or at the *Kings Chappel*, (as *Amos* speaketh) he would not have had one word either of the *Bowl*, or of the *Mess of Pottage*; but a Countrey-Hearer or Reader might *relish* such an expression very well, and find a great deal of *savour* in it; and he is a *work-man* that needeth not to be *ashamed*, who divideth to every one his portion. He that should

should wear *Copper-lace* at *White-ball*, would deservedly be laught at, but yet *Copper-lace* may make a fine show ( as they say ) in a *Country-Church*, and is proper enough to be worn there. If he compared the World to *Pottage*, or *Porridg*, to put contempt upon it; do you not know ( to your sorrow ) that the word *Porridg* is too often used as an expression of contempt? So that he was not the first, by many hundreds, that used it so.

Why was not *W. B.'s Pottage*, as good as your *Cheese*, of which you make such a long *pre-amble*, and such an out-stretched *Allegory* about those that should object that *Cheese* was no primitive food; or, that we have not the primitive way of making *Cheese*? &c. so giving your Reader a belly-full of *Cheese*, instead of a penny-weight, and that in your Preface to the *Second Debate*; which is to give them *Cheese*, and a great deal of it, before their meat; whereas *Cheese* doth always use to be eaten after, and not before. Either you were too blame for your *Cheese*, or *W. B.* was not too blame for his Mefs of *Pottage*. And whereas you may think that he hath only *Jus in re*, I will assure you he hath also *Jus ad rem*, as to the *Apologie* I have made for his Metaphor of *Pottage*.

I hope you do not mislike the word *Bread* in the *Lords Prayer*, nor are offended with our Saviour for intimating that all the things of this world are, in effect, but *bread*; and as thinking that expression too dry, cry out as a Child did when she was taught to say, Give us our daily bread; and butter, butter too, quoth she. Why not all worldly things be said to be but like *Pottage*, as well as to be but *Bread*? Come the worst to the worst, there is no non-sense to be found in that familiar Metaphor of *Pottage*, as was

in a *Ratherism* ( for so in the *University* they had wont to call those kind of passages ) used ( if I mistake not ) by one of your Preachers ; and it was this, or to this effect : *The plotting or concealing of Treason is ( I conceive ) dangerous and pernicious to a State, rather than otherwise.* So he , as if he had been at a stand, and at some uncertainty, whether the contriving and concealing of *Treason* might not be altogether ( or almost ) as profitable and useful for a *State*, as it seems to be pernicious ; and therefore would bring in his opinion but with a modest *rather*, or in the way of *Ratherism*.

Now, Sir, I hope I have done both *W.B.* and your self right, as far as concerns the Metaphor of *Pottage*, which went so exceedingly against your stomach, as if there been some *Colloquintida* in the Pot, which I have shewed you was not.

Sir, But that you have a faculty of sucking out the most foul and fœulent blood, ( as *Leeches* are said to do ) you would have found, that in *W.B.* his Writings there are many proper, handsome, and elegant similitudes, though that of the *Pottage* be but familiar; and though he seem not to come so roundly and cleverly off with that one similitude of the *Hoops*, in which passage alone ( for ought I know ) he hath made some work for a *Cooper*, such as your self; which may easily be excused with these good old Proverbs, *Aliquando bonus dormitat Homerus. Quisque suos patitur manes. Opere in longe fas est obrepere somnum.* It is a good Book, and well printed, that hath but one, or two, or but ten *Errata's* from first to last.

It is pretty to observe how in p. 194, you dictate to your *N.C. Parrot*, ( for it is a meer *Parrot* that you have brought in for a *N.C.* whom you make to speak what

what you list, and then answer him as gravely (here and there) as if a *Senator* had made the *Objection*; and elsewhere laugh him to scorn. I say, it is pretty to observe how you cause him one while to speak at such a rate, as if all the *N.C.* were *Quakers*, or meer *Enthusiasts*. So some *Parrots*, if your *Worship* should pass by the door where they stand in their *Cages*, would cry out upon you, as justly, as you do upon the body or generality of *N.C.* A *Quaker*, a *Quaker*, a *Quaker*. Otherwhile you bring in your mock-*N.C.* talking *Treason*; and you had as good teach him, as other *Parrots* are commonly taught, viz. to cry, *A Rope for Parrot*. You must needs be a good *Respondent*, so long as you are your own *Opponent*, and you will be sure to conjure up no *Devil-Objection*, that you think you cannot lay again. Thus you play a *Prize* with your self; and doubtless it was agreed beforehand, betwixt you and your self, that you in the disguise of a *N.C.* would suffer your self to be shamefully beaten by your self in the guise of a *Conformist*; and that your *N.C.* seeming-self, should not break the pate, but only bust the coat of your really *Conforming* self. It was agreed on by and with your self, That whilst you acted the part of a *N.C.* he should be the *Fort in the play*: but when the part of the *C.* he should be the *Sophist*, the *Rationalist*, the *Philosopher*; the *C.* should speak *Oracles*, (so far as you could enable him) but the *N.C.* should be brought in, speaking meer non-sense, ex. gr.

In p. 194, say you to the *N.C.* *That which you mean by a plain Preacher, I believe, is one that preacheth often.* Then you make the *N.C.* reply, *Yes.* As if he were so silly as to think, that to preach plainly, and to preach often, were one and the same thing; or as if a

man might not preach often, and yet preach obscurely, and so much the more *obscurely*, for want of time to explain and *illustrate* his notions. Thereupon you reply, *You would see them so often in the Pulpit, that you do not allow them time, for that, &c.* Hence it is that upon all occasions they apply the holy Scriptures very *impertinently*, and interpret them *negligently*, and alledg that for a proof, which is nothing to the purpose, way quite contrary, &c.

A deep charge, if you can but prove it: but give me leave to tell you, Sir, I know a Minister yet living, that had wont to preach very often, sometimes almost every day in the week, in great Churches, such as your own might be, and yet so *solidly*, *profitably*, and *acurately*, that if some other men should preach but once a Month, or once a *Quarter*, they could not preach better; neither do they that preach but once or twice a year.

There was another Reverend Minister of great account, now with God, who had wont to say, That he was never so well disposed to preach, as then when he did preach *oftest*; it taring with him as with an Oven, which after it hath been often lately baked in, a little fewel will serve to heat it.

Sir, There was one Mr. *John Calvin*, (whom I suppose you have heard of) who they say had wont to Preach, Teach, Exercise, Speak, Hold forth, or Lecture, every day in the Week, when he was well; and yet they say he did perform it excellently, his Adversaries themselves being Judges. It is confessed by all, that he wrote curious *Latin*, and brave sense, further than as some have a picque against him for his *Presbyterianism*, or *Anti-Pelagianism*: but when a controversy betwixt us and them is not depending, the Pa-

pists



*pist* themselves will hardly stick to say, that he is one of the best *Expositors* in the World, and need not *strike sail* to your so much adored *Grotius*.

Sir, you know, where there is a spring under a Well, a man may *pump* from day to day, yea and all the day long, and yet not draw the place dry.

But what need you to have disparaged *often-preaching* at such a time as this, in which Ministers are much more addicted to preach too seldom, than too often? It is the way to break a stick in pieces, if you bend it more and more that way that is too much bent already.

But then in p. 194, to prove what you had said against often preaching, you do alledg your old friend *W.B.* mis-expounding (as you think) those words in *Hos. 6. 3.* viz. *His going forth is prepared as the morning: Whereby (say you) he would have his people to believe, that God will as surely return to them, as the morning is after night.*

And why should they not from that Text be encouraged to hope so, if they take that advice which you say he giveth them in these words, viz. *If you desire God should return to you, return you to him.*

But say you, *That is only spoken to the Ten Tribes, &c.*

I thought that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture, might have hope, as it is *Rom. 15. 4.* Cannot you teach *St. Paul* to expound and apply Scripture more pertinently, than to you he seemeth to do, *Heb. 13. 5.* *Be content with such things as you have, for he hath said, I will never leave thee, nor forsake thee.* Would you not tell him, if he were here, That that promise was made only to the person of *Joshua*?

*Joshua*? and therefore he did ill to apply it to all believers, in all ages, whom you think it concerns not. But if God did really intend that that promise which he made to *Joshua*, should be construed as made not unto him only, but to all others such as himself, viz. the faithful servants of God; why, by a parity of reason, may not the promise made to the *ten Tribes* immediately, of their deliverance, be applied by, and to all believers, and they from thence expect to see the salvation of God, and the goodness of God in the Land of the living, if they also shall return to God.

But to proceed: His going forth is prepared as the morning, i. e. say you, He was ready to comfort them as the morning-light doth them that wait for it.

I shall not deny but that may be one meaning of that expression; yet neither you nor I can be sure it is so, because there are other interpretations that are as fair for it. Our *English Annot.* expound it thus, viz. *As the light of the morning doth hourly more and more encrease,* (which dawneth to the perfect day) so should, &c. Their exposition is divers from yours (and why must we not think that they were as able to expound Scripture, as your self?). For my own part, I think that both the *Assembly*, their Exposition, referring it to the *mornings encrease*; and yours, referring it to the *mornings comfortableness*; and *W.B.* his, referring it to the certainty of the mornings succeeding the night, may all be true, and each of them part of the intent of the Holy Ghost in that expression; and for ought I see, their pretensions from the Context are equally good. I do not know but that the H. Ghost may mean as much by some expressions of his, as the words can bear, though generally one thing is more especially aimed at in each Text.

For

For ought I know, there may be *Twins* in the Womb of one and the same Text, only they strive not with, nor do hate one another, as *Esau* did *Jacob*, but do always accord: and in some cases we cannot say which is the *first-born*, though you were pleased to tie a scarlet thred about the hand of your Interpretation, (because it first put out its hand to you) saying, *This came out first*; yet its brother, it may be, was born first; and *Perez* might come into the world before *Zarah*, and deserve a double portion of respect and acknowledgment.

I am sure those words, *Hos. 11. 1.* have more senses than one, *I called my Son out of Egypt. This* (say our Annot.) *is literally true in Israel his adopted Son; mystically true in Christ his natural Son; true in the Body of the Church, and true in the Head of the Church.* Had you considered these things, you might have allowed of *W.B.*'s interpretation, as well as of your own; but being, I doubt, no friend to *Comprehension*, you would admit of but one sense, (though I have proved there are *plurality* of senses intended by the Holy Ghost in some Texts) and exclude all the rest, as you have done your brethren.

But I suppose *Grotius* was of your opinion as to the meaning of that place; and having him on your side, you thought your self to be, as one said most emphatically, *by the Grace of God cock-sure of the meaning of the Text every way.* But I do humbly conceive, that by what I have offered, the *unreprovableness* of *W.B.* in so expounding that Text of *Hos. 6.* is brought forth as the light, and his judgment as the noon-day.

But, Sir, you seem to be angry with *W.B.* for saying as he doth to his Hearers: p. 196, *You are in a suffering*

*suffering day; but are not all your sufferings for the name of Christ?*

How suffering a time it is, and hath been, with N. C. I have proved already past all answering. Now as to their *suffering for the name of Christ*, I must not take the boldness to say, that really, and in the *nature of the thing*, they do so; for that were to give judgment against *Authority*, and to charge our Rulers at least-wise with being in a mistake; which I shall not presume to do: but this I shall say, That the N. C. do *intentionally*, and according to their poor apprehensions, be they right, or be they wrong, *suffer for the Name of Christ*; that is, out of *conscience*, and for fear of *displeasing* and *dishonouring* Christ, by doing all and every thing which you would have them.

Now, Sir, if I did not so believe concerning them, I must think them very vile persons indeed, though many of them are in the judgment of charity, as *pious* and *able* men as most that live: I say, I must otherwise think them very *wicked* and *ungodly*, for laying down their publick Ministry, and *doing worse than Infidels*, and *such as deny the faith*, in not providing for *their Families* when they might. I must think they do *lye to the Holy Ghost*, in appealing to God that they do suffer for Conscience-sake, if they do not; yea, I must think that *Interest its self will ly*e, and that they are in love with *misery* and *destruction*, contrary to what the Scripture saith, *That no man ever hated his own flesh, but did love and cherish it.*

I would not have been so mad my self (if I know any thing of my own heart) as to have made my self, it may be, a *thousand pounds* worse in estate, counting both *damnum emergens* & *lucrum cessans*, whilst I have

have a *growing charge*, and a great Family to maintain; if I had thought I could have done all and every thing that is required in order to the full liberty of my Ministry, and capacitating my self for the Preferments of the Church.

But if you are further offended (as you seem to be) that *W. B.* should say, *There is a time when God will deliver his people with a notwithstanding, and for his Names sake; and that time is (then especially) when a people suffer for Gods Names sake.*

I think that *W. B.* may easily be vindicated from Gen. 8. 2. *I will not again curse the ground, &c. for the imagination of mans heart is evil from his youth (or though the imagination of mans heart be evil, &c.).* Also from Isa. 48. 8, 9. *I know that thou wouldst deal very treacherously, and wast called a transgressor from the womb: for my names sake will I defer mine anger; and for my praise will I refrain from thee, that I cut thee not off.* And why should it seem strange to you, that God should sometimes say to his people, as Solomon did to Abiathar, 1 Reg. 2. 26. *Thou art worthy of death; but I will not at this time put thee to death, because thou hast been afflicted in all wherein my Father was afflicted.* So God will sometimes spare his people, because they have been afflicted (as they thought) with him and for him, or for his *Names sake.*

Thus, Sir, methinks whensoever you contradict *W. B.* in any point of *Practical Divinity*, you have the worit of it, and have cause to cry him mercy.

And whereas in p. 217, you enquire of *N. C.* *Whether those things that any of them have suffered, be not the effect and punishment of their separation, and not the cause of it?*

I have this answer, viz. That so many of them as can in the truth of their hearts appeal to God, that they do truly grieve for the breach, and are sorry they cannot contribute to the common peace, by doing the same, (as you your self profess to believe concerning some of them) p. 206; and withall, whose grievous sufferings, and a desire to avoid the temporal ruin of them and theirs, do enforce them to do what else they would not do; the generality of them finding that no mercy is to be had from you but upon a *total Conformity*. I say, as to all such persons, their *separation* is the true effect of their *sufferings*, and not their sufferings the effect and punishment of their *separation*.

And now, Sir, I beseech you reconcile (if you can) two passages in your *First Debate*, which seem to me to lye at as great a distance of *sense*, as of *place*; as opposite to one another as *East* and *West*, or as the *Arctic* and *Antarctic Poles*. One of them is in p. 95, where you say to the N.C. *You break your Covenant every time that you meet together without some Form of Divine Service*.

But in p. 223, you say, *They were bound to reform us according to the pattern of Scotland*.

Now pray, Sir, what *Liturgy* had they wont to use in *Scotland*? or when was the *Chnrch of Scotland* for the use of a *Liturgy*? If they were always against and without a *Form of Divine Service*, (by their good will) and if *England* bound its self to reform according to their pattern; how are men bound by the *Covenant* unto using a *Form of Divine Service* every time they meet? *Oportet esse memorem*.

And now, Sir, I am even loath to take notice that you are anointing your self again with the *Unction of Praise and Commendation*, (p. 233.) speaking thus to  
your

your self thorow your *Trunk*, I mean the N.C. whom you inspire. *You speak very reasonably and discreetly, saith he to you, or rather you to your self.*

But I will let it pass, because towards the end of your *First Debate*, and in p.233, and so forwards, you give some very good advice to N. C. *how to behave themselves, whilst they continue to dissent from you. First you mind them, how that in the beginning of these differences they had wont to call themselves the weak brethren, who begg'd that they might be treated gently, like the tender children of Jacob, driven no faster than they were able to go. Well admonished.*

\* Sir, If the things which you impose, and they refuse, be *indifferent*, (as you say they are ) and they do look upon them as *sinful*, and refuse them as such, then they are the *weak brethren*, in the Apostle's sense, and you are the strong. Now, Sir, the duty of the *weak brother*, or of him that *eateth not*, is not to *judge him that eateth*; and the duty of the *strong* is, *not to despise him that eateth not*, Rom.14.2. But have you observed that duty? Moreover, the duty of them that are *strong*, is to *bear the infirmities of the weak*, and *not to please themselves*, Rom.15.1. Have you done so? To call your *weak brethren* all to nought, *scoff* and *abuse* them, as you have done, is that to bear with them?

Another Rule for those that are *strong*, to observe, is laid down 1 Cor.8.9. *Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak; for if any man see thee which hath knowledg, sit at meat in the Idols Temple, shall not the Conscience of him that is weak, be emboldened to eat those things which are offered to Idols? (viz. continuing unsatisfied as to the lawfulness of so doing, but only following thy*

example.) And through thy knowledg shall the weak brother perish, for whom Christ dyed. Now, Sir, be pleased to tell me, whether those strong Brethren who excite and provoke those that are weak, to do as they do, (in which themselves are not satisfied) I say, who embolden weak brethren to do the same things, only by their example, without any more ado, (which example they might forbear to give) or whether they who provoke weak brethren to act against their consciences, and with much doubting, not only by their unnecessary example, but also by other more forcible inducements, as namely, by the fear of being made useless, and of being temporally undone, they and theirs: I say, which of these twain is most guilty of laying a stumbling-block, and an occasion to fall, in the way of his weak brother? Or, whether the latter of the two do not lay the greater stumbling-block of the two? for men are more powerfully brought over to things, by fear, and by compulsion, (as it were) than by meer example. Fear made Peter deny his Master, whereas it may be a thousand examples could not have made him do it. Sir, you know how to apply what I say.

Our duty that are weak, is, not to judge you that are strong; and by the help of God I will be one of those that shall not judge you. To your own Master may you stand or fall. Yea, I think I have judged you as little as any man under my circumstances hath done, it at all. Pray do you that are strong, perform your duty towards us, in not despising, not scandalizing us; or, which is all one, tempting us to sin against our consciences, and in bearing our infirmities.

Have a lower opinion (say you to the N. C.) of your selves, and of your gifts, p. 234.

Lord increase our humility, (say we) as well as our Faith



*Faith and Patience.* But observe, we have not boasted of our selves in this Book, as you have done of your self in yours; how *Rational* you were, how *powerful Preachers* more than others; *how you could rip up an hypocrite, if you had the handling of him*; how unwilling men would be to hear us preach, if they had but once heard you; as if *none that went unto you* ( as it is said of the Harlot ) *did ever return again.*

*Be content to obey, rather than rule* ( say you ).

With all our hearts. It shall be time enough for us to have dominion in the morning of the *general Resurrection*, ( which seemeth to be spoken of ) mean time only let us *live*, we and ours, and forbear to *make shipwrack of our Consciences*, and yet be in a capacity to do God and his Church some service.

*Approve your selves to be tender-conscienced* ( say you ).

So we will, by the Grace of God : but do not you tempt us, *vastate Consciencie*, to lay waste our Consciences, and to *debauch* them, and to make them like the hearts of some *Widows*, who ( as the Proverb is ) *having lost but one or two good Husbands, all the rest slip thorough their hearts with very little regret*, if they marry and bury ever so many more.

*Shew* ( say you ) *that nothing in the world but your fear to displease God, keeps you from us*; by your speaking well of all as near as you can; by saying nothing against the established Religion; by honouring your Superiort, &c.

A Constellation of good Advice, and I thank you for it; and some of us I hope have taken it already, and shall practice it more and more. I do sincerely rejoice in every thing that affordeth me an occasion to speak well of my Superiors; and do not use to  
hide

*bide or extenuate their Virtues and good Deserts*; in-  
somuch that from some men, violent men, I have it  
may be undergone some censure upon that account;  
yea, I know I have. I my self have given the same  
advice which you last gave, with as much earnestness  
as I could.

Whereas you add, *I beseech you never meet in time of  
Divine Service.*

It will appear very reasonable to take your coun-  
sel, if you can take off what I told you in the begin-  
ning of this Book, is commonly alledged for their  
meeting in that very time. There are N.C. that use  
to exhort as many of the people as are satisfied in the  
lawfulness of it, to go to the publick Ordinances,  
and are willing to go themselves, as they have oppor-  
tunity, if they live where there is but *tolerable* prea-  
ching, and a Minister of no *intollerable* life.

*Believe not rumors and reports* ( say you ).

I would be as *incredulous* that way, as any man;  
and I hope there are a great many more of my mind;  
for we ought not to take up a reproach against our  
Neighbours, *Psal.* 15. 3. Not to receive an accusati-  
on against an Elder, under two or three witnesses,  
*1 Tim.* 5. 19.

*Bewail your wresting of Scripture,* ( say you ) pag.  
236.

Sir, I think that Scripture is generally as little  
wreited by the N.C. as by the C. and every whit as  
well understood: witness the Texts of Scripture of  
your expounding, which I have shewed you not so  
compleat as our Expositions ( that you found fault  
with ) with the judgment of the best and most of  
*Expositors* that I had to consult with.

Bewail your bold, but vain pretences to the Spirit ( say you ).

Sir, when we are convinced that it is a bold and a vain thing for us to pretend to preach in the demonstration of the Spirit, or to receive matter and words in prayer, from the suggestion of the Spirit of God, ( both which I have evinced we ought to pray that we may do ) then, and not till then, we shall bewail our so doing. Mean time, good Sir, do you bewail your peremptoriness, in setting your private judgment in opposition to the general current of *Interpreters*, about the sense of those places, upon the encouragement only of a small hint from *Grotius*, whom you idolize.

Mourn ( say you ) for the contempt and scorn which you have cast upon the present Ministry, p. 236.

My heart shall ever rise, I hope, against pouring out contempt upon any good Minister for being a C. yea, and I will own him to be good upon as ealie terms as most men shall do. *Unusquisque presumitur esse bonus donec probatur in contrarium.* If he be any thing of a burning and of a shining light, though he give but a faint heat, and a dim light, I shall desire to honour him; and if you would that we should keep a day for pouring out contempt upon the C. Ministry, ( which why you call them the present Ministry exclusive, I cannot tell; as if others were not Ministers of Jesus Christ, as truly as they, though without Benefices ) I pray let us do it mutually; let us join together, and do you bewail your horrid contempt of us; and do you do it in special, who have laboured to fill our faces with shame, and cause us to become as dung for the earth (as the phrase is *Psal 83.10.*).

Moreover, ( say you ) Oppose not the Commands of  
Gover-

*Governours, if you cannot obey them, but only forbear to do them.*

I hope many of us have endeavoured to *satisfie* our selves about what we cannot do; but neither have, nor shall endeavour to *dissatisfie* others. Let every man be fully persuaded in his own mind.

*Let his forbearance (say you) be with apparent trouble, that he cannot comply with the publick Order.*

I dare say it is so with very many of us. It grieves us exceedingly, that the Publick Order is such, that we cannot comply with it, *ad eum vissum*, for we would not stand out, if we could help it.

*Intreat the forbearance of your Governours also with much submission, say you, p. 237.*

Sir, I thank you for that advice. I have urged it for several years past, and nothing but a despair of success hath kept others off from it, who thought me too credulous for thinking it might have a good effect. But, Sir, Do you think we shall do any good upon it? Will you, and your Friends, assist us all you can? We have a merciful *Abasuerus*, I am persuaded he will hold out the Golden Scepter to us, when we come and deserve the Motto of that Emperor, *Qui neminem unquam a se demisit tristem*: who never sent any one sad from his presence. If I had a thousand knees, I would bow them before him upon that account.

I cannot but think, that He who so graciously beareth with a Liberty taken, or with them that do take it, had rather give it, I mean, establish it by a Law, within such bounds and limits as might be for the good of the whole.

*With much submission entreat their forbearance, say you.*

Yea,

Yea, with what is next to *Adoration*, which must be reserved to God alone. We will cast our selves at their feet, if they will but set us upon our legs, that *our feet may be beautiful, upon account of bringing the glad tydings of Salvation*. Sir, if the N.C. at this day be thought too high, and too proud, ( of which I hope more is thought, than is ) he only groweth like *Camomile*, because he is *trod* and *trampled* upon; for of *Camomile* it is said, the more it is *trodden* on, the more it grows. *Grief* and *Anger* will make men *swell*, as well as *Pride*; and when that *grief* and  *vexation* is over, the *swelling* will be down again.

Let as few as may be observe your dissent, say you, p. 237.

As to that, some of us have so concealed our dissent, that though our *silence* will not by C. be taken for *consent*; yet the N.C. will scarce believe that we are *Dissenters* from you; and what would you have more? And we have covered it, as if it had been our *shame*; whereas it is to our *shame* and *reproach* with many, that we have covered it.

Do not seek to make or keep a party, say you.

Sir, If by a *party*, you mean a party that shall hate you, stand at defiance with you, look upon you as *Heathen* and *Publicans*, and that thorough our means; God forbid that ever we should make or keep up such *parties*: neither would we have them to *hate* us, but rather to *love* both you and us; and if they cannot love both, we had as lief they should love us, as love you. You can better miss and spare their love, than N.C. can do. You can live without their love and respect, and say as the *Usurer*, *Populus misibilis attamen me plaudo domi*: but N.C. must live by it, or not live at all. You that used to be ve-

ry jealous of having Ministers to depend upon the people, and wish'd to have them depend upon the Church only, have now cast some hundreds of them upon the people only, whom they must needs correspond with as the *Sidonians* were desirous to keep in with *Herod*, Acts 12. 20. *Because their Countrey was nourished by the Kings Countrey.* And here you see I speak as plain English to you as can be spoken.

Let not those be flattered, say you, who are wont to come to your Meetings, as if they were *Christ his Jewels*, &c. intimating that others are but pebbles, &c. say you.

I wonder, Sir, what *Sycophant* hath told you that there is so much soothing up and flattering of people at Meetings, possessing them as if they were all *Saints*, and none were *Saints* but only they. If it be so, you know more than I. I bless God I never was one of those flatterers, and have always been more prone to acquaint men with the duties of *Christians*, rather than with *Christian Priviledges*; as knowing, that the discharge of their duty would make them know their Interest in those Priviledges; whereas to know how great they are, but not whether they belong to us, would be but cold comfort. *Great peace have they that love thy Law*, (and that is a great priviledg) and nothing shall offend them. On the other hand, I would be as loath to make people think too meanly of others, as too well of themselves.

I hate that men should say, *Lo here is Christ*, and *there is Christ*; that is, that Christ is here, or there, and nowhere else; as if this or that only Party of men, did carry their Salvation about them, as the *Papists* do the Host, shut up in a box or pix, that is, confined to themselves; and do dearly love those words of  
the

the Apostle, 1 Cor. 1. 2. *Jesus Christ our Lord, both theirs and ours.*

*Suffer them not to fancy themselves under Persecution, say you, p. 287.*

Would it were in our power to make them know themselves to *suffer nothing*, to want for nothing, they should soon know it; but if men be *turned out of all, if trounced, if excommunicated, &c.* it is a hard matter to make them *insensible*, or *insensible* that any thing is amiss with them. Who can persuade a man that is upon the Rack, that he is not in pain and misery?

If any man shall conceive himself a sufferer whom I know to be none, I would endeavour to cure him so, as I would try to cure a *phrantic* person that thought he had *Chickens* in his head, when there were no such matter; I would apply my remedy to his *phantasy*, as the only part affected. But I were cruel, if I should find a man in such case as the good Samaritan found one, *stripped of his raiment, wounded, and half dead*, Luke 10. 30. and I like the Priest that came by *that way*, at the same time should pass by on the other side of the way, and cry, Suffer not the man to fancy himself to be *wounded*, or *stript*; bid him be clothed with a conceit that he wants no clothing, and cured with a conceit that he hath taken no hurt.

Sir, I have had so quick a sense, and so infallible an experience of what I now have written, that I cannot but fall foul upon you, when you let fall such *ill-natured* passages. For to him that is in misery, pity should be shewed by his friend, &c. Nor should he be told, that he *saileth nothing*.

Then say you, *Disown those who abuse the people with such tales as these, viz. That the Gospel is in a manner gone, &c.*

I have heard but few Sermons of that strain, (if any) and to my remembrance I never preached one in all my *Apprentiship* to misery, which tended that way.

But since you provoke me to it, give me leave to say, Sir, It is too true that the *Gospel* is gone from many a *Congregation* in *England*, and else-where, even from as many as did enjoy an honest able Minister, before the great *Lease of Ejection* was sealed; and since that time have been put off with some ignorant *Sot*, or idle *Drone*, with such as either could not, or would not open and apply the Word of God to them, but suffered the people to perish for want of *Vision*. Do not some of the *Reverend Bishops* complain, in, and at their respective *Visitations*, of the great ignorance, idleness, and viciousness, of too many *Clergymen*; and give this reason for it, That they are abused by false *Certificates*, or else it should not be so. Did not the Author of a Book called *Icabod*, bewail this above five years ago? and yet he himself a Son of the Church. Can two thousand Ministers be spared out of *England*, and yet not be missed? What *Novices* at Preaching are too many young *Striplings*, that come *frisking* into a Pulpit, with their shells upon their heads, and know not *what they say*, nor *whereof they affirm*? And if some of them had not the grace to take the good printed Works of other men, and preach them over, (as their foot-steps have been trackt several times) wo were to the *Congregation* that should sit under them.

How great a blessing were some particular Ministers to the places to which they did belong? (I am not worthy to be named the same day with them) that of them, almost, as of *Chrysostome*,



stone, might be said, *The Sun could hardly be worse spared out of the Firmament*, than they out of their respective places. But now those *Goshens* that were, are grown dark as the Land of Egypt.

A well-wisher to the Church of England, once told me, that our *ancient* Laws were very defective as to the preventing of *ignorant* men from coming into the Ministry; and did plead it as an Apology for such persons being in; said he, If a *Patron* bestow his *Presentation* upon one that can *but rehearse the Creed in Latin*, (which to do is not the hundredth part of a Scholar) a *Bishop* cannot put him by as for insufficiency; or if he do, the *Patron* will bring his *Quare impedit*. Had the Church been full, such insignificant Successors as are in some places, had been prevented; but it was the will of God it should be as it is, and *his will be done*.

Sir, If a man may call a *Spade*, a *Spade*, I would be bold to say, Were it not for the more *private* labours of a great many of those who being *civily dead*, do yet *speak*, not interrupted, through the great *Indulgence* of His Most Sacred Majesty, (which causeth *Prayers* and *Thanksgivings*, in abundance, to be offered up to God for Him, by those, *the breath of whose nostrils He is*) there would be more plenty of every other needful good thing in England, than of the preaching of the Gospel; and for want of knowledge the people would grievously perish, as you your self would acknowledg, if you did but know what *wooden tools* there are in many parts of the Country, fitter to make Priests to *Jeroboam's Calves*, than to the God of Heaven.

Not but that here and there, an *able, honest, worthy* Minister is to be found, whose lips feed many: but  
people

people that have Cattel to look after , and Countrey affairs to wait upon , cannot seek out a great many miles from home, to meet with a good Sermon , or one worth the hearing , as many must do it they would have it. I tell no news in saying all this. It is the *vogue* of the Countrey, and the common out-cry and clamour of the people , which , but in hope of promoting the redress thereof, and to show you your sin in making so light of that *Eclipse* which the Gospel suffereth in this day , through the *interposition* of our earthly *divisions* ; I say, but for those two reasons I would not have spoken of it, but have let it alone, till the cry thereof so came up to Heaven, as to cause the God of Heaven to say as in *Gen. 18.21.* concerning Sodom, *I will go down and see if they have done altogether to the cry of it which is come up to me, &c.*

Casting my eye upon p. 238. I take you again at the *Ointment*, for which I have so often found fault with you, viz. *self-praise*, and *self-exaltation* , commending your self as if you did live far from good neighbours (as the Proverb is).

For first, you set you Parrot N. C. to flatter you in these words : *That which you propose ; I must confess seems very reasonable ; but I pray, where did you learn all these things ?*

There the N.C. (so managed by your self ) seemeth to admire your excellent notions, and to wonder how you came by them.

Presently you answer him : *There (viz. I did learn these things) where you may learn a great deal more of your duty, than I believe you have heard in other places, even at our own Parish-Church ; where we are not flattered presently into a conceit of our Saint-ship, but are taught how to be Saints ; and to value this as a singular privilege,*

ledg, *That we have the Gospel so plainly expounded to us, &c.*

More Comparisons still of your self with other men ! for it is you that are the constant Preacher at that Parish, the *Head-Pastor* of that place ; and from you it is that men may learn a great deal more of their duty than they have heard in other places. It is good that a man be in *charity* with himself, howsoever ; and why should not every man pass upon his own Certificate, as *Abolom* desired to do, who said, *O that I were a Judge in the Land, I would do every man justice*, 2 Sam. 15. You have sent abroad your Bills to divulge and publish how much greater *Cures* you can do, than other men. Let them be every where posted up, that your Practice may be encreased. It is pity but the N.C. Ministers should be any more than your *Ushers*, or *Sub-masters*, to bring their Scholars up to you, when they have taught them as far as they can.

The Heads of the people, (if I may so call them, according to *Exod. 18. 26.* ) the Leaders of *Tens*, yea of *Fifties*, yea of *Hundreds*, yea of *Thousands*, ( if I may be as *Jethro*, to advise in this case ) *shall bring all hard Causes to you*, as it were to their great Prophet *Moses* ; but every small matter shall they judge themselves. O that I might sit at the feet of such a *Gamaliel* ! What should I not learn ! Other Ministers are either not so *knowing* as you, and therefore *cannot* ; or not so *honest* as you, and therefore *will not* instruct their Hearers in these Mysteries in which you are instructed. You have *new light*, though other men may not expect it ; and in this Paragraph what else have you done but that which you say *W B.* would have done if he had thought of it, *viz.* proclaimed the hanging

out of your Lights, even of your New Lights. I take you to be the great new Starr which hath lately appeared in this Horizon; and some take you for a Blazing-Starr, portending the destruction of all the N.C. for out of your mouth hath come a fire, ( a phrase you make much stir with ) to consume and burn them up; yet, if my Prognosticks fail not, they will, at the long-run, be no more hurt by it, than were the three children by the fiery Furnace.

You are very cautious not to flatter other men into a conceit of their Saintsship, Priviledges, &c. but you care not how much you flatter your self, and make your N.C. flatter you into a conceit of your elevated Reason, acquaintance with the sense of Scripture above other men, powerful matter and words, ( not from the Spirit of God neither ) if not delivery, &c. Other men are upbraided by you for telling their Hearers what precious Ordinances they enjoy, ( thereby to invite them to thankfulness for the same ) but you take a liberty ( surely it is your peculiar prerogative ) to tell your Hearers, That it is a singular Priviledg that they have the Gospel so plainly expounded to them, that is, so as Grotius and you expound it, but not as it is expounded by those Divines that consult Calvin and Beza, and twenty more such worthy Interpreters. But the prettiest of all is, that you add, as to see how blessed they are who not only hear the word of God, but also keep it. As if to tell men, that they who would be blessed, must not only hear the word of God, but also keep it; or, that they that do so, shall be blessed; were to expound the Gospel to them with great plainness, and to instruct them in those things which as they knew not before, so neither could they be taught elsewhere; as if that were to reveal to them

(as

as you speak ) *all the mysteries that were bidden from ages, and from generations* ; and so it may be the sum of the Gospel is this , *Live good lives, and you shall be happy* ; and this is a mystery that the N.C. surely are unacquainted with ; or if not so, they never care to impart or preach it to their people.

Yet as great a Priviledg as you say it is to have the Gospel so expounded, as to make men know they are blessed that hear and keep it, or that *live well* ; I think that *general Proposition*, ( which will want a great deal of explaining what *living well* is, and what the blessedness of them that do so ) I think every body knows it, even the most *blind* and *ignorant* among the *Papists*.

But more *Ointment* still, p. 239. there the N.C. is taught to say, *I have learnt something of you ; if I can teach you nothing, yet I can learn more : therefore I pray let us not cease to talk, &c.*

Doubtless your Discourse hath been very *edifying*, and very *pleasant* , to your N. C. Friend, so that he must needs desire to hear more of it : He is bound to take you for his Friend, upon such an account as the Poet speaks of one that pretended to love him, *Nil est ex quo te nostrum noscamus amicam, ni quod me coram pedere posse putas*. Do you think he loves such *Musick*, and desires more of it ? But one would think that if your self do but so, it would be to you as the *grave sound of an Organ*, ( as you speak ) so apt you are to think well of what you your self do say and do. And now, Sir, if all your unseemly boastings of your self were put together , we should find so much of that *Ointment* in your Book, as ( if it were *Mercurial* ) were enough to satiate you ; and I am sure the touching of it hath made me spit and sputter as I have done.

Now, Sir, I am drawing towards a friendly close of this Book ; for I know no reason why you and I may not be good Friends after all that hath been said and done on both sides. I confess, that if two of the *weaker Vessels* had dash't and knockt one against the other, as you and I have done, they would have so fallen all in *pieces*, that in all likelihood they would never have been friends again. But I observe, that *men* can more easily forgive one another, than *women* can do ; and *Christians* can more easily forgive, than *meer men* ; and *Christians*, which are also *Schoiars*, can more easily be reconciled, than those who are *meerly Christians* : for of *Learning* it is said, *Non finit esse feros*. Now you and I being somewhat of all three, (as I hope) I see not but the breach may be made up between us, as soon as it is betwixt two *Lawyers*, who though they pleaded stiffly against one another at the *Bar*, each for his *Client*, and made themselves and their *Clients* merry in hearing one another, (as far as their wit would serve them) yet when they come from thence, take one another by the hand, and give each other no worse language than *Brother*, and *Brother*.

Remember, Sir, that you were the *Aggressor*, that you first set upon the *N.C.* not they upon you ; yea, not upon one only, (as I have mainly done upon your self) but upon the whole Party. or the *majority* thereof. Now when a man pleads the cause of a whole Party that is abused, (and that Party it may be the one half of a Nation) he may be allowed more *warmth* and *zeal* than he that pleadeth his own cause singly : yea, he that speaketh in *vindication* of a great many *abused* persons, may take more freedom than he that writes in *accusation* of those that are

are *innocent*, if not all, yet the most of them, of the Crimes charged upon them.

Sir, I find by some part of your *Debate*, that you were in some *heat* when you wrote it, and your heat hath a little enflamed me; for as *Iron sharpneth Iron; so the face of a man his Friend*; is as true concerning an *angry*, as a *friendly* look; for one sharpneth *Anger*, as much as the other doth sharpen *Love* and *Pleasure*: but now *the lips of us both having broken out*, which (they say) is a sign of *health* and *recovery*; I mean, we having both spoken our minds freely on both sides, I hope all will be well again.

Sir, So far as I am concerned in and for the *N. C.* whom you have so much vilified, I do heartily *forgive* you, and (which is better) pray to God to *forgive* you; and if you think I have exceeded in any thing I have said, pray do as much for me.

Sir, If I know my own heart, I do sincerely love and respect you, and would thankfully accept of half that love and respect from you, that I bear to you; and yet I know I have been *sharp* with you sometimes, which you ought not to be angry with me for, any more than with a *Chyrurgeon* that applieth a *Corrosive* when he meets with *proud flesh*, as I have done with a great deal in your *Two Debates*.

Sir, You did seem to be much *elevated* and *puffed up in mind*, when you wrote those two Books: but we may well expect, that since that time you should be much more so, because such persons as did like your *Drollery*, and thought their *Interest* thereby promoted, have cryed you up for a most *Classical Author*, have magnified your Books as if they did deserve to be born up, if not with the *Bible*, yet with the *Liturgie*; if not with the *Canon of Scripture*, yet at least-

wise with the *Apocrypha*. They have given out, that your Books were *unanswerable*, that no man was your *Match*, (unless *St. George*, who killed the Dragon had been alive to encounter you) and you might think it was so indeed, because no body hath answered you all this while. You have been magnified up and down, it may be, in *Court*, *City*, *Countrey*, *Universities*, where they say they may better be without *Aristotle*, than without your Book : for *necessity* is laid upon young Scholars in one *Colledge*, it not in more, to read your Book, as if it were a *Library of Learning*, a perfect *Encyclopaedia* of knowledge ; or as if it were some judicious *Catechism*, containing the grounds of all Religion, better handled than in any other ; though it hath not resolved that one question, viz. *What is your Name*, but we have been fain to consult others about it. To be so cryed up every where, would tempt a man so to forget himself, as if, with *St. Paul*, he had been caught up to the third Heaven, and *had seen things which are not to be uttered*.

These things considered, you had need of some body to *buffet* you ; and (as God would have it) poor I proved to be the man, that neither one might glory in his own strength (for mine is but weakness) nor the other (if vanquished) might excuse himself, by alledging the main strength of his *Adversary* above other men.

I was, in some respect, the most unfit of any man to undertake you, and have run the greatest *adventure* in so doing, but that I think you are a more *generous Enemy*, than to answer me with any other weapon than that wherewith I came out against you, viz. your *Pen, stilo scripturio, non gladiatanto* ; or to set any body upon me besides your self, who have encountered you



you without the help of any *Second*; or to take any *Civil* or *Secular* advantage against me, ( of which I have given you as little as I could ) or to strike at my *Family*, and the *concerns* thereof, (the *Curta supellex* that belongs to it.) because I have dealt with you between *jest* and *earnest*. Do as much by me, and welcom; you may use your *jest*, when you deal with me ( or any man of my humour ) and yet *not lose your friend* (if I were a friend worth the keeping). Something was to be done to satisfy the *longings* of people, both such as were *Enemies* to what you had written, and such as were *Friends*; for even the *latter*, as well as the *former*, have professed themselves almost *impatient* for a *Reply*; and as he told *Hezekiah*, 2 King. 18. 23. *That he would deliver him two thousand Horses, if he were able for his part to set Riders upon them.* So it hath been said, if any man would be the *Rider*, I mean, the Answerer of your Book, let him be who he would, he (or rather his Book) should come mounted into the World upon the *back* of an *authentick License*, that should *indemnifie* every hair of his head.

I hope then I my self shall not *miscarry*, for endeavouring to satisfy the longings of others, that they might not *miscarry*. If I have caused others to *laugh* now and then, I hope they will not make me *cry* for so doing. One told me, that he liked Dr. *Kendal* very well for his Adversary, because he was *pleasant*, and made him *merry*, and he thought he meant not to *hurt* him, but to refresh himself and his Reader. The same Apology may be made for what I have written. If it make any *good natur'd* man angry, say I understand not what *good nature* meaneth. In a word, Sir, *I have walked about your first Debate, gone round*

found about it, sold the Towers thereof, mark well its Bulwarks, considered its Palaces; and upon the whole matter I find it is not impregnable. It is not quite six weeks since I first began, shall I say to besiege or storm it? and yet I hope (but others must judge of that) that I have pulled down all the strong holds thereof, and brought into captivity every Notion in it that did exalt its self against Truth and Godliness. Where you have been serious, I have been so too; and where you have diverted your Reader, I have done the like for mine; thinking that I might lawfully answer you (though no Fool, yet) according to your folly, (if your jeering were your folly) and render a Psalm more pleasing, (as to some it is) by tuning it with Organs, as you your self had done a Ballad, I mean an old or new Song, in which you have abused many Christian practices, as, Communicating of our Experiences, Religious Discourses, keeping of Days of Humiliation, &c. I say, whilst you insinuate your dislike of those good things into the minds of men, with mirth and drollery, I thought I might as lawfully, by the same artifices, insinuate into men a dislike of what you had written. Yet, after all, I am, without reserve or complement,

June 1.  
1669.

S I R,

Your very faithful Friend

and Servant.

FINIS.